

A
TRANSLATION
OF
THE NEW TESTAMENT:

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TRANSLATION

OF

THE NEW TESTAMENT



1851

THE EPISTLE

TO

THE ROMANS.

Chap. i. PAUL, a servant of Jesus Christ, called to
v. 1. *be* an apostle, separated for *the* gospel of
2. God, which he promised aforetime by his
3. prophets in holy writ, concerning his son,
who was of *the* race of David by the flesh,
4. *and* was proved to be a son of God by *the*
holy spirit, through a miraculous resurrection
from the dead, *even* Jesus Christ our
5. Lord; from whom I received the favour of
an apostleship, that all the Gentiles might
6. receive a belief in his name; among which
ye also have been called unto Jesus Christ:
7. to all the beloved *brethren* in Rome, called
and made holy by God; favour *be* unto
you and peace from God our father and *our*
Lord Jesus Christ!

8. In the first place, I thank my God through Jesus Christ on account of you all, that your faith is proclaimed in all the
9. world. For God, to whom my mind payeth it's religious service in this gospel of his
10. son, is my witness, how I make mention of you without ceasing in my prayers; requesting, that I may by some means at length, through the will of God, enjoy an
11. opportunity of coming to you. For I long to see you, that I may impart unto you some
12. spiritual gift for your establishment, and for our mutual comfort among you from the faith of each other; *even from your faith*
13. and mine. And I wish you to know, brethren, that I have been hindered hitherto, when I had often purposed to come unto you, that I might reap some fruit among
14. you also, as among the other Gentiles. I am a debtor both to Greeks and barbari-
15. ans, both to *the* learned and unlearned: so that I am ready to preach the gospel to you
16. at Rome also. For I am not ashamed of this gospel; because it is a divine power for *the* salvation of every one that believeth *it*; to *the* Jew first, and also to *the* Greek.
17. For thereby a pardon from God is pro-

claimed to a reliance upon faith; as it is written, *He, that trusteth to faith for pardon, will save his life.* And severe punishment is denounced from heaven against all ungodliness and unrighteousness of men, who hinder the truth by *their* wickedness:

18. and shew not in their conduct that knowledge of God, which is displayed to them

19. by God himself. For his invisible *properties*, even his eternal power and godhead, when considered in his works, are clearly manifest, ever since *the* creation of *the*

20. world; so that *men* are without excuse, because they knew God, for not glorifying and thanking him as God; and for their vain reasonings, and their dark and stupid

21. heart. Pretending to be wise, they were but

22. fools, in changing the glory of the uncorruptible God into images of corruptible men, and of birds and beasts and creeping things.

23. Therefore God, in his turn, delivered them up, in the lusts of their hearts, unto uncleanness, to dishonour their bodies with each

24. other; because they changed the true into a false God, and paid religious reverence and service to the creature and not to the creator: who is blessed for evermore! Amen.

25.

26. For this cause God gave them up to *such*
vile passions ; for even their women changed
27. the natural use for that against nature : and
the men likewise left the natural use of the
women, and burnt with appetite for each
other, practising mutual abominations, and
receiving the due recompence of their sin.
28. Accordingly, as they did not enquire after
a knowledge of God, God gave them up to
an undiscerning mind, so that they com-
29. mitted these crimes, and abounded in all
unrighteousness, wickedness, extortion, ma-
lice ; *and* were full of envy, murder, strife,
30. deceit, malignity : whisperers, slanderers,
haters of God, injurious, proud, boastful,
devisers of mischief, disobedient to parents,
31. senseless, morose, without natural affection,
32. implacable, without pity : who, knowing
the righteous appointment of God, that
they, who commit such things, are worthy
of death, not only commit them, but ap-
prove *them* in others also.

C. ii. Therefore, thou art inexcuseable, O !
v. 1. man, whosoever *thou art*, that judgest : for
by judging the other thou condemnest thy-
self ; because thou, who judgest, doest the

2. same things. And we know, that the punishment of God will be without distinction
3. upon them, who commit such things. And dost thou suppose, O! man, who judgest them, that commit such things, and doest them *thyself*, that thou wilt escape this punishment of God? Or dost thou despise *him*
4. for his abundant gentleness and patience and forbearance, not considering that this gentleness of God is leading thee to repentance? And layest thou up in store for thyself, through thy hard and unrepenting heart, punishment against the day of punishment and of *the* display of the righteous
5. sentence of God? Who will render to every
6. one according to his works: to them, who, by a patient continuance in well-doing, are seeking glory and honour and incorruption,
7. an eternal life; but to them, that oppose and disobey the truth and devote themselves to error, indignation and punishment,
8. tribulation and distress, upon every soul of man that continueth to do evil, whether
9. Jew or Greek; but glory and honour and peace to every one that doeth good, whether Jew or Greek: for there is no respect
10. of persons with God. For whosoever have

- finned in defiance of all law, will also without scruple be sentenced to death; and whosoever have finned under a law, will be
16. condemned by a law, in *the* day when God will judge the secrets of men by Jesus
13. Christ, according to my gospel. For *it is* not the hearers of any law *that will be* righteous before God, but the doers of this
14. law will be acquitted. For, when nations, that are born without a law, perform the *commandments* of the law, though they have
15. no law, they are a law unto themselves, as they shew the efficacy of the law *to be* written on their hearts; their conscience also bearing testimony, and their reasonings amongst each other in their accusations and defences.
17. Behold! thou callest thyself a Jew, and reposest thyself on the law, and gloriest in
18. God, and knowest his will, and art taught to
19. distinguish the excellencies of the law; and takest upon thyself to be a guide of *the* blind, a light to them that are in darkness,
20. an instructor of *the* ignorant, a teacher of babes; *as* possessing the characters of knowledge and truth in the law. Dost thou then,
21. who teachest another, neglect to teach thy-

- self? Dost thou, who preacheſt againſt ſteal-
22. ing, ſteal thyſelf? Dost thou, who forbid-
deſt adultery, commit adultery? Dost thou
abhor idols, and yet *profanely* rob the tem-
23. ple? Dost thou glory in a law, and, by the
transgreſſion of this *very* law, diſhonour
24. God? for *the name of God is evil-spoken of*
through you among the Gentiles, as it is
25. written. For truly circumciſion is of uſe, if
thou perform *the* law; but, if thou be a
transgreſſor of *the* law, thy circumciſion is
26. no better than uncircumciſion. If, there-
fore, the uncircumciſed *man* keep the righ-
teous precepts of the law, will not his un-
circumciſion be regarded as circumciſion?
27. And will *not* he, that is born to uncircum-
ciſion, if he fulfil the law, condemn thee,
who haſt a written rule of circumciſion,
28. and yet tranſgreſſeſt *thy* law? For he is not
a Jew, who is one outwardly; neither *is that*
circumciſion, which is outward, in the fleſh:
29. but *he is* a Jew, who *is* one inwardly; and
that is circumciſion, which is a circumciſion
of *the* heart, in *the* mind, not in pre-
cept: whoſe praiſe is not from men, but
from God.

- C. iii. What then is the advantage of the Jews?
v. 1. and what the benefit of this circumcision?
2. Much, every way: and chiefly, because the oracles of God were confirmed unto
3. them by proof. For what, if some were not convinced? Shall their unbelief destroy
4. the credibility of God? By no means: rather let God be true, and every man a liar: as it is written: *That thou mayest be justified in thy words: and prevail, when thou art*
5. *called to account.* But what shall we say, if our unrighteousness display *the* righteousness of God? Is not God *then* unjust for inflicting punishment? I speak *freely* as
6. with a man. By no means: for then how
7. shall God judge the world? But, *thou wilt say*, If the truth of God receive more abundant glory through my falsehood, why am I
8. then condemned as a sinner? And *why dost thou* not *say*, as some maliciously affirm that we say, We should do evil that good may come? Whose condemnation is just.
9. Well then, we are better than *they*. Not in every respect: for we have before brought a charge of sin against all, both Jews and
10. Greeks; as it is written: *There is none*

11. *righteous, no not one; there is none that hath understanding, there is none that diligently seeketh God. They have all turned aside; they are altogether become unprofitable: there is none that doeth good, no not*
13. *one. Their throat is an open sepulchre; they have deceived with their tongues: poison of asps is under their lips: their mouth*
15. *is full of cursing and bitterness: their feet*
16. *are swift to shed blood. Straightness and*
17. *distress are in their ways; and the way of*
18. *peace have they not known. There is no*
19. *fear of God before their eyes. Now we know that the words of the law are spoken to them, who are under the law; so that every mouth must be stopped, and all the world*
20. *be subject to the judgement of God; for by the works of any law will no man be acquitted in his sight: for by a law is a conviction of sin.*
21. But now, independantly of law, is made known an acquittal before God, declared by the law and the prophets, even an acquittal before God through faith in Jesus
23. Christ, to every believer; (for there is no distinction, inasmuch as all have sinned, and come short of the glory of God) who

- are freely pardoned by his favour, through
 24. the deliverance by Jesus Christ: whom
 25. God hath set forth *to be* a mercy-seat
 through faith in his blood, for the remission
 of past sins, by the forbearance of
 26. God, to shew his mercy at this time, by
 the gracious acquittal of the believer in
 Jesus.
27. Where then is that boasting of the Jew?
 It is excluded. By what law? *a law* of
 28. works? Nay; but by a law of faith. We
 reckon therefore, that man is justified by
 faith, independently of *any* works of law.
29. For doth God belong to Jews only? *Doth*
 30. he not also *belong* to Gentiles? Yes; to
 Gentiles also: inasmuch as one is the God
 of *all*, who will acquit *the* circumcised that
 have faith, and *the* uncircumcised through
 31. the same faith. Do we then destroy law
 by this faith? By no means: we rather
 establish law.

- C. iv. What advantage then shall we say that
 v. 1. Abraham our father had as to the flesh?
 2. For, if Abraham were justified by works
 3. he may boast. But *he* cannot *boast* before
 God: for what faith the scriptures? *Abra-*

- ham believed God, and it was reckoned unto*
4. *him for righteousness.* Now the pay of the
workman is not reckoned a favour, but a
5. debt: but to this *man*, who had done no
work, but believed *only* on him, who acquit-
teth the ungodly, was this belief reckoned
6. for righteousness: in the same manner as
David also declareth the happiness of that
man, unto whom God imputeth righte-
7. ousness independent of works: *Happy they,*
whose iniquities have been forgiven, and
8. *whose sins blotted out! Happy the man,*
unto whom the Lord will not impute sin!
9. Doth this happiness then belong to circum-
cision, or to uncircumcision also? for we
affirm, that this faith was reckoned unto
10. Abraham for righteousness. How was it
then reckoned to him? After circumcision,
or whilst he was uncircumcised? Not after
circumcision, but whilst he was uncircum-
11. cised. And he received circumcision as a
sign and a seal of that acquittal by faith
granted to him when uncircumcised, that he
might be a father of all uncircumcised be-
lievers, so that this acquittal might be al-
12. lowed to them also: and a father after cir-
cumcision, not to those only, who received

circumcision, but to those also, who walk in the steps of that faith of our father Abraham, which *he had* before his circumcision.

13. For the promise, that Abraham should be heir of the world, *was not made* to him, or his race, under any law, but under an acquit-

14. tal through faith. For, if the *professors* of a law, *are* heirs, this faith is become void,

15. and that promise of none effect: because *every* law produceth punishment; so that, where no law is, there *can be* no transgres-

16. sion. Therefore, the promise was through faith, that it might be of favour, and be performed to all the race of Abraham; not those under the law only, but those also, who imitated his faith, who is father to us

17. all (as it is written, *I have made thee father of many nations*) in the sight of that God, in whom he trusted; who raiseth the dead to life, and calleth the things, that are not,

18. as though they were. For Abraham, at a time when there was no hope, trusted to a hope of being father to many nations, according to that declaration, *Thus will thy*

19. *race be.* Nor was his confidence so weak as to regard scrupulously his own body, now become dead, (for he was a hundred years

20. old) nor the deadness of Sarah's womb : nor was he in doubt about this promise of God through mistrust, but was strong in confidence, giving up *his* opinion unto God, and
21. fully satisfied, that *God* was able to perform his promise. And therefore righteousness was imputed to him.
23. Now this was not written on his account
24. only, but on our's also, to whom *this righteousness* will be imputed, for believing on him, that raised Jesus our Lord from
25. the dead ; who was given up for our sins, and raised again for our deliverance.

- C. v. Therefore, being justified by faith, we
- v. 1. are at peace with God through our Lord
2. Jesus Christ : through whom also we have received this access *to God*, by confiding in that kindness, on which we stand ; and we boast in *our* hope of the glory of God.
3. And not only *so*, but we boast also in these afflictions ; knowing that affliction at last produceth patience ; and patience, proof ;
4. and proof, hope : and this hope will not
5. disappoint *us* ; for the love of God hath been poured out into our hearts by a holy
6. spirit, that is given us. For, whilst we were

- yet without strength, Christ died at an appointed time for *the* ungodly. Now scarcely will any one die for a righteous *man*; (though indeed some possibly may venture even to die for a good *man*) but God displayeth his love for us, in that Christ died for us, while we were yet sinners. Much more then, after we have been now acquitted by his blood, shall we be saved through him from punishment. For if, when we were enemies, we were reconciled to God by the death of his son; how much more, after reconciliation, shall we be saved by his life?
- Moreover, we boast also in God, through our Lord Jesus Christ, by whose means we have now received this reconciliation.
- So then, as through one man sin came into the world, and death through sin; thus also death past over to all mankind, because all sinned. (For sin was in the world all the time before the law: and, though sin is not charged, when there is no law, yet death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression; who is a pattern of him, that was to come.) But the kindness

was not like the sin : for, if, by the sin of one, all *men* died ; much more hath the gracious gift of God, by the kindness of one
16. man, Jesus Christ, abounded unto all. And this gift *was* not as in the case of that single sin : for the sentence *followed* one *sin* unto condemnation, but the gracious gift *followed*
17. many sins unto acquittal. For, if death reigned through the sin of one *man*, much more will they, who receive the abundantly gracious gift of this acquittal, reign in life
18. through that one, Jesus Christ. As, then, by one sin all men *came* into condemnation ; so also by one kindness all men *came*
19. into a deliverance of life. For, as by the disobedience of one man all became *like* sinners ; so also by the obedience of one all
20. will be constituted righteous. Now, by the coming in of a law, sin abounded : but, where sin abounded, favour did much more
21. abound : that, as sin reigned in death, so also favour might reign, through pardon, unto eternal life, through Jesus Christ our Lord.

C. vi. What shall we say then ? Shall we continue in sin, that favour may abound ?

2. By no means : how shall we, who have died
3. to sin, live any longer therein? Do ye not
4. know, that as many of us as were baptised
- unto Jesus Christ, were baptised unto his
5. death? By this baptism, therefore, unto his
- death, we were buried with him; that, as
- Christ was raised from the dead by the
- power of the father, so we too might walk
6. in newness of life. Since then we have con-
- formed to the likeness of his death, *let us*
- conform to the likeness of his resurrection*
7. also; considering this, that our old man
- hath been crucified with *him*, that the sinful
- body might be destroyed, and we no longer
8. be slaves to sin: for he, that is dead, is set
- free from sin. But, if we have died with
- Christ, we are persuaded, that we should
9. also live with him: knowing that Christ,
- being raised from the dead, dieth no more;
- death hath no more dominion over him.
10. For, when he died unto sin, he died once for
- all; but now he liveth, he liveth unto God.
11. Likewise reckon ye also yourselves to be
- dead indeed unto sin, but alive unto God
- through Christ Jesus our Lord.
12. Let not sin, therefore, reign in your dead
13. bodies, so as to obey it's lusts: neither give

up your members unto sin *for* instruments of unrighteousness; but give yourselves up unto God, as alive after being dead, and your members *also, for* instruments of righteousness, unto God. Sin must not have
14. dominion over you; for ye are not under
15. a law, but under favour. What then? Shall we sin, because we are not under a
16. law, but under favour? By no means! Do ye not perceive, that to whatsoever ye yield obedience, ye are so far slaves to what ye obey, whether of sin unto death, or of obedience unto deliverance? But thanks be
17. unto God, that, after being slaves of sin, ye are become obedient from *the* heart to a form of doctrine, unto which ye were transferred; and have left the service of sin to
18. become slaves to righteousness: (I speak familiarly because of the weakness of your flesh) for as ye made your members slaves of uncleanness to iniquity, so now ye have
19. made your members slaves of righteousness
20. unto holiness. For, when ye were slaves of sin, ye performed no service for righteousness.
21. Now what fruit had ye from those things at that time, of which ye are now ashamed? for the end of those things is

22. death. But now ye have been made free from the service of sin, and are become slaves to God, ye have your fruit unto holiness, and the end, everlasting life. For the wages of sin is death; but the gracious gift of God is eternal life in Jesus Christ our Lord.

C. vii. Know ye not, brethren, (for I am speaking *to men* acquainted with a law) that the law hath power over the man, as long as it is force? For the married woman is bound by law to *her* husband, while he liveth; but, if the husband die, she is at liberty from this law of the husband. So then she will be deemed an adulteress, if she take another husband, while this husband is alive: but, at the death of this husband, she is free from that law, so as to be no adulteress, though she take another husband. In like manner, my brethren, ye also are discharged from the law through the body of Christ, so as to belong to another, who was raised from the dead, that we might bring forth fruit unto God. For, when we were in the flesh, the affections of sin during the law were working in our members, to bring forth fruit unto

6. death. But now we have been released by death from that law, by which we were holden, so as to become subject to a new spirit, instead of an old letter.
7. What shall we say then? Is the law sin? By no means: nay, I had not been sensible of sin without some law; for I had not known the *wickedness* of desire, unless the
8. law had said, *Thou shalt not covet*. But sin, having got an opportunity, produced in me, by this commandment, all manner of
9. desire: for, without a law, sin is dead. For I lived without a *written* law once; but, when the commandment came, sin received fresh
10. life, and I died: and *so* the commandment
11. of life became fatal to me. For sin, having gained an opportunity, seduced me by the commandment, and slew me thereby.
12. So then the law is holy, and the command-
13. ment is holy and just and good. Did then this good thing *come* to be death to me? By no means: but that sin might appear to be sin from producing death to me by this good thing; that sin might become exceed-
14. ingly grievous by the commandment. For we know that the law is spiritual, but I am

15. carnal, *a slave* fold to sin. For I am not aware what I am doing: but what I approve, I do not; and keep doing what I
16. hate. If then I disapprove my doings, I
17. allow the law to be good; and so no longer act thus myself, but sin which dwelleth in
18. me. For, I know, in me, that is, in my flesh, dwelleth no good thing: the desire indeed is with me, but the complete per-
19. formance of what is good I find not. For the good, which I wish, I do not; but keep
20. doing the evil, which I disapprove. But, if I do what I disapprove, I no longer act thus myself, but sin which dwelleth in me.
21. I find, therefore, this condition, that, when my mind wisheth to do good, evil is close to
22. me. For I delight in the law of God after
23. the inward man, but perceive another law in my members making war against the law of my mind, and bringing me into captivity
24. to the law in my members. Wretched man that I *am*! who will deliver me from this
25. deadly body? The favour of God through Jesus Christ our Lord. So then in my mind I am subject to a law of God, but in my flesh, to a law of sin.

C.viii. There *is*, therefore, now no condemnation to them, that are in Christ Jesus; for the spiritual law of life in Christ Jesus hath made me free from the law of sin and death.

3. For (what the law could not do, because it was weak through the flesh) God, by sending his own son, on account of sin, in the fashion of a sinful body, condemned sin
4. by that body; that the righteous precepts of the law may be fully performed by us, who walk not after *the* flesh, but after *the*
5. spirit. For they of the flesh mind the things of the flesh; and they of the spirit,
6. the things of the spirit. For to be carnally minded, is death; but to be spiritually
7. minded, is life and peace: because the inclinations of the flesh *are at* enmity with God, for they do not submit themselves to
8. the law of God; nor indeed can they: so that they of *the* flesh cannot please God.
9. But ye are not of *the* flesh, but of *the* spirit; inasmuch as *the* spirit of God dwelleth in you. But, if any one hath not *the* spirit of Christ, he doth not belong to *Christ*.
10. But, if Christ *be* in you, the body *may be* dead, because of sin; but the spirit *is* life,
11. because of *your* acquittal. Now, if the spi-

rit of him, who raised Jesus from the dead, dwelleth in you, he, who raised up Christ from the dead, will also give life to your mortal bodies through his spirit that dwelleth in you.

12. So then, brethren, we are not debtors to
13. the flesh, to live after *the* flesh: for, if ye live after *the* flesh, ye will die; but, if ye mortify the deeds of the body by *the* spirit,
14. ye will live. For as many as are led by *the*
15. spirit, are sons of God. For ye have not received another spirit of slaves, *which produceth* fear; but a spirit of adopted sons, by which we cry out *unto God*, O! my fa-
16. ther! This very spirit beareth testimony with our spirit, that we are children of God;
17. but, if children, then heirs; heirs of God, and joint-heirs with Christ, if we suffer with *him*, so as to be glorified with *him* also.
18. And I look upon the sufferings of this present time as of no consequence with respect to the glory, that is going to be displayed
19. to us. For the creation is waiting, with an anxious expectation, for this discovery to
20. the sons of God. For, though the creation hath become subject to vanity, (not willingly, but by reason of him, who brought

21. it into this subjection) *it is* in hopes, that
this very creation will be set free from this
bondage of corruption by the glorious li-
22. berty of the children of God. For we know
that the whole creation groaneth and is in
23. labour until now. Nay, they also, who
have received the first-fruits of the spirit,
even we ourselves groan within us, expect-
ing an adoption of sons for our redemption
24. from the body. For we were saved under
this hope : but hope, that is attained, is not
hope : for how can a man hope for what he
25. hath attained ? So then, as we can hope
only for what we have not attained, let us
26. wait with patience. And this spirit like-
wise helpeth our infirmities ; for we know
not as we ought, what to pray for ; but the
spirit intercedeth for us with secret groans.
27. And he, who searcheth the hearts, knoweth
what the mind of the spirit *is*, that it maketh
intercession for the saints, according to *the*
28. *will of* God : and we know that it worketh
in all things for good with such as love
God, who have been called according to
29. *his* purpose. For whom he foreknew, he
also foreordained to conform to the image
of his son, that *this son* might be a first-born

30. of many brethren. And whom he foreordained, those he also called; and whom he called, those he also pardoned; and whom he pardoned, these he also glorified.
31. What shall we say then to these things?
32. If God *be* for us, who is against us? He, who spared not his own son, but gave him up for us all; how, will he not also with
33. him freely give us all things? Shall any one bring an accusation against the chosen of
34. God? God *will* acquit *them*. Shall any condemn *them*? Christ hath died *for us*, or rather hath been raised again: he is also at the right-hand of God; he manageth our
35. concerns for us. Who shall separate us from the love of Christ? *Shall* tribulation, or imprisonment, or wrongful usage, or famine, or nakedness, or danger, or *the sword*?
36. (as it is written, *For thy sake are we killed all the day long: we are accounted as*
37. *sheep for the slaughter.*) Nay, in all these things we are more than conquerors through
38. him, who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor
39. depth, nor any other creature, will be able

to separate us from the love of God in Christ Jesus our Lord.

C. ix. I speak truth in Christ, I lie not, my con-

v. 1. science also bearing me testimony in the

2. holy spirit; that I have great grief and

3. continual sorrow of heart (for I also was once an alien from Christ) on account of my brethren, my kinsmen according to *the*

4. flesh: who are Israelites; whose *was* the adoption of sons, and the glory, and the covenants, and the giving of the law, and the religious service, and the promises;

5. whose *were* the fathers, and of whom *was* Christ according to *the* flesh, who is, *as* God, over all, blessed for evermore! Amen.

6. Not that by any means the word of God hath failed: for all the *posterity* of Israel

7. *are* not true Israelites; nor all Abraham's offspring, children of *promise*; but, *saith the scripture, The posterity of Isaac shall*

8. *be the children*: that is, the children of the flesh are not God's children; but the children of the promise are counted *his* chil-

9. dren. For this *was* the word of promise: *According to this time will I come, and*

10. *Sarah shall have a son.* And not only *so*,

- but *it was thus* with Rebecca likewise, who had conceived twins by our father Isaac.
11. For, before their birth, when they had done nothing either good or evil, that God's purpose of choice, (not from works, but *from the will* of him, who calleth) might remain; it was said unto her: *The elder will*
12. *serve the younger*; as it is written: *Jacob have I loved, but Esau have I hated.*
13. What shall we say then? Is there un-
14. righteousness with God? By no means: for he saith unto Moses: *I will shew mercy to whom I please; and pity, to whom I please.*
15. So then to wish is nothing, and to run is *nothing*; but to receive mercy from God.
16. For the scripture saith unto Pharaoh: *For this very purpose have I raised thee up, that I might shew my power in thee; and that my name might be declared throughout all*
17. *the earth.* So that he hath mercy, where he chooseth; and hardeneth, where he chooseth.
18. Thou wilt say then unto me: Why doth he still find fault? Who hath opposed his
19. will? Nay but, O! man, who art thou that disputest with God? Shall the work say to the workman, Why didst thou make me

21. thus? Hath not then the potter *such* power over the clay, *as* to make out of the same lump one vessel for honourable *uses*, and
22. another for dishonourable? What, if God, for an example of punishment and to display his power, chose to endure with much patience vessels of wrath fit for destruction;
23. that he might make known his glorious riches towards vessels of mercy, which he
24. had before prepared for glory? Whom he also called, *even* us; not only from among
25. Jews, but from among Gentiles also. As he saith too in Hosea: *I will call that my people, which was not my people; and her beloved, who was not beloved.* And: *In the place, where it was said unto them, Ye are not my people: there will they be called sons*
27. *of the living God.* But Isaiah crieth out concerning Israel: *Though the number of the sons of Israel be as the sand of the sea,*
28. *that remnant only will be preserved.* For a complete and short account will the Lord
29. *make upon the earth.* And as Isaiah foretold: *Unless the Lord of hosts had left us a race, we should have become as Sodom, and have been like Gomorrah.*
30. What shall we say then? Truly, that the

Gentiles, who did not pursue righteousness, overtook righteousness, *even* righteousness
 31. which is of faith: but that Israel, who pursued a law of righteousness, did not reach a
 32. law of righteousness. And why? Because *they sought it* not by faith, but by works of a law: for they stumbled against that stone,
 33. as it is written: *Behold! I lay in Sion a stone to stumble at and to strike against: and none, who trusteth in it, will be disappointed.*

C. x. Brethren, the desire of my heart and *my*
 v. 1. prayer to God in behalf of Israel is indeed
 2. for their salvation: and I bear them testimony, that they have a zeal for religion,
 3. but not according to knowledge. For, not considering the righteousness of God, and seeking to establish their own righteousness, they have not submitted themselves to this
 4. righteousness from God. For Christ is the end of the law, to justify every believer in
 5. him. Now Moses writeth of the justification by the law, that *the man, who doeth*
 6. *these things, will live by them.* But the justification by faith speaketh thus: Say not in thy heart, *Who shall go up into heaven?*

for that is *the same* as to bring Christ down
7. *from heaven*. Or: Who shall go down
into the depth below? for that is *the same*
as to set aside the resurrection of Christ
8. from the dead. But what saith the scrip-
ture? *The word is nigh thee, even in thy*
mouth and thy heart: meaning that word
9. of faith, which we are preaching. For, if
thou confests with thy mouth, that Jesus is
the Lord; and believe in thy heart, that
God raised him from the dead, thou wilt
10. be saved. For by *the heart* men believe
unto justification, and make confession with
11. *the mouth* unto salvation: and the scrip-
ture saith, *No believer on him will be disap-*
12. *pointed*. For there is no difference between
Jew and Greek: all have the same Lord,
abundantly kind to all, that call themselves
13. by his name; *according to the scripture,*
Whosoever taketh upon himself the name of
14. *the Lord, will be preserved*. How then can
they take his name, on whom they have
not believed? And how can they believe
on *one*, whom they never heard? And how
15. can they hear without a preacher? And
how can there be preachers, unless they be
sent? as it is written, *How beautiful are*

*the feet of the joyful preachers of peace;
 of the joyful preachers of good things!*
 16. But all did not obey these joyful tidings.
 For Ifaiah saith: *Lord, who believed our*
 17. *report?* So then this saith cometh from
 hearing: and this hearing through a mes-
 18. sage from God. But I say, Have they
 not heard? Yes, verily; *Their voice went*
forth into all the earth, and their words
 19. *unto the extremities of the world.* I say
 moreover, Did not Israel know of this?
 First Moses saith: *I will raise your jealousy*
 20. *by a people of no account: by a foolish na-*
tion will I anger you. But Ifaiah boldly
 saith: *I was seen by them, who sought me*
not: I was found by them, who asked not for
 21. *me.* But concerning Israel he saith: *All*
the day long did I stretch out my hands to-
wards a disobedient and gainsaying people.

C. xi. I say then, hath God rejected his own
 v. 1. people? By no means: for I also am an
 Israelite, of Abraham's race, of *the* tribe of
 2. Benjamin. God hath not rejected his own
 people, whom he hath known so long.
 What? know ye not what the scripture
 saith concerning Elias? how he appeareth

- before God with respect to Israel, saying,
3. *Lord, they have killed thy teachers, and digged up thine altars; so that I only am*
 4. *left, and they are seeking my life. But what is the divine answer to him? I have*
 5. *left myself seven thousand men, who have*
 6. *not bended a knee to Baal. Accordingly, at this present time also, there is a rem-*
 7. *nant, chosen out by favour: and, if by favour, not then from works; otherwise this*
 8. *were no longer a favour. As, on the contrary, if from works, it were not then a*
 9. *favour: otherwise, those works would no*
 10. *longer be what they are. How then? What Israel is seeking for, he hath not attained: the chosen few have attained, but the rest*
 11. *were blinded; as it is written, God hath given them a spirit of stupefaction; eyes without sight, and ears that hear not, unto*
 12. *this day. And David saith: Let their table become a snare, and a net, and a stumbling-block, and a recompence unto them.*
 13. *Let their eyes be darkened so as not to see; and do thou bend down their back always.*
 14. *I say then, have they stumbled so as to fall? By no means: but, by their stumble, salvation, to raise their jealousy, is come unto*

12. the Gentiles. Now, if this stumble of their's
be an advantage to the world, and this loss
of their's a gain to the Gentiles ; how much
13. more their fulness ? For I am speaking to
you, Gentiles : inasmuch as I am an apostle
14. to *the* Gentiles, I magnify my ministry ; if
by any means I may raise jealousy in my
15. brethren, and save some of them. For, if
this rejection of them *be* reconciliation to
the world ; what *will* the acceptance of
16. *them be*, but life from the dead ? Now, if
the first-fruits *be* holy, so *is* the lump : and,
if the root *be* holy, so *are* the branches.
17. And, if some of the branches have been
broken off, and thou, a wild olive, hast been
grafted on them, and become a partaker of
18. the root and fatness of the olive-tree ; boast
not over these branches. Though thou
boast over *them*, thou bearest not the root,
19. but the root thee. Thou wilt say then,
The branches were broken off, that I might
20. be grafted on. Well : they were broken
off for *their* want of faith, and by *thy* faith
thou standest. Be not high-minded, but
21. afraid. For, if God spared not the natural
branches, perhaps, he will not spare thee.
22. Behold, therefore, the kindness and severity

- of God : to those, that sell, severity ; but kindness to thee, if thou persevere under that kindness : otherwise, thou also wilt be
23. cut off ; as they too, if they persevere not in unbelief, will be grafted on : for God is
24. able to graft them on again. For, if thou wert cut out of thy natural wild-olive, and hast been grafted, against *thy* nature, into a good olive ; how much more may these natural *branches* be grafted on their own olive ?
25. For I wish you to understand, brethren, this mystery, lest ye be wise in your own conceits, that blindness hath befallen part of Israel, until the fulness of the Gentiles be
26. come in ; and then all Israel will be saved, as it is written : *The deliverer will come out of Sion, and turn away ungodliness from Ja-*
27. *cob. And this is my covenant with them,*
28. *when I take away their sins.* So then, as to the gospel, *the Israelites* are disliked for your sakes ; but, as to the chosen of God,
29. *are* beloved for their fathers' sakes ; because the kindnesses of God *to them*, and *their* calling *by him*, are not repented of.
30. For, as ye also were once disobedient to God, but have now obtained mercy during
31. their disobedience ; so have they now diso-

beyed the mercy *shewn* to you, and will
32. hereafter obtain mercy. For God hath
shut all alike under unbelief, that he may
33. have mercy upon all. O! the deep riches
of wisdom and knowledge, *that are* in God!
How unsearchable *are* his determinations,
34. and his ways not to be traced out! For
who hath known a purpose of the Lord?
35. Or who hath been his counsellor? And who
hath given him first, so as to receive only a
36. recompence in return? For from him, and
through him, and unto him, *are* all things.
To him *be* the glory for ever! Amen.

C. xii. I beseech you, therefore, brethren, by
v. 1. these compassionate kindneses of God, to
present your bodies *for* a living sacrifice,
holy, well-pleasing unto God; that reli-
2. gious service of reason, *which* ye owe. And
conform not yourselves to the present man-
ners, but transform yourselves by the re-
newal of your mind, that ye may shew in
yourselves what *is* that good and accepta-
3. ble and perfect will of God. For, by the
authority, which hath been given unto me,
I charge every one among you not to think
more highly than he ought to think, but to

think with sobermindedness, according as God hath distributed to each a measure of
4. faith. For, as we have many members in one body, but all these members have not
5. the same office; so we, *though* many, are *but* one body in Christ; and each of us se-
6. verally fellow-members *thereof*. And, as we have different gifts according to the fa-
7. vour shewn unto us, if to explain the scrip-
8. tures, let it be agreeable to the faith; if a ministry, *let us attend* to this ministry; let
9. the teacher *attend* to his teaching; he, that exhorteth, to *his* exhortation: let him, that bestoweth, *bestow* liberally; him, that ruleth, *rule* with diligence; him, that sheweth mer-
10. cy, *shew it* with cheerfulness. *Let your* love be without dissimulation; abhor evil, cleave
11. to goodness. *Let your* affection be for each other the fondness of a brother: be more forward than each other in mutual respect:
12. not backward to diligence, of an active mind, serving yourselves of the opportu-
13. nity: rejoicing in hope; patient in tribula-
14. tion; constant in prayer; sharing the necessities of the saints; seeking occasions of hospitality. Give good words to them, who rail at you; give good words, and

15. curse not. Rejoice with the joyful, and
 16. weep with them that weep; having the same
 17. dispositions towards each other. Set not
 your minds on high things, but be guided
 by humility. Be not wise in your own con-
 18. ceits. Render no one evil for evil. At-
 tend, if ye can, to what is honourable in
 19. the sight of all men. As much as lieth in
 you, be at peace with all men. Beloved,
 20. avenge not yourselves, but give way to the
 anger of another; for it is written: *Ven-*
geance belongeth unto me; I will repay,
saith the Lord. Therefore, if thine enemy
 be hungry, give him food; if he be thirsty,
 give him drink: for by doing this, thou
 mayest heap coals of fire upon his head.
 21. Be not overcome by evil, but overcome evil
 with good.

C. xiii. Let every soul submit itself to powers in
 v. 1. authority: for, *as* there is no power but
 from God, these powers are appointed by
 2. God. Whosoever, therefore, setteth him-
 self against the power, opposeth the ap-
 pointment of God; and such opposers will
 3. bring punishment upon themselves. For
 these rulers are not a terror to good, but to

wicked, actions. Dost thou wish then not to be afraid of *their* power? Do what is

4. right, and thou wilt be praised by it: for it is God's minister for thy good. But, if thou do evil, be afraid; because *this power* carrieth not the sword in vain, but is *then* an avenging minister of God for *the* punishment of every wicked person. Wherefore, it is necessary, that ye submit yourselves, not only because of punishment, but
6. even for conscience sake. And for the same reason ye pay tribute also; for they, who attend to this *business*, are public servants of God.

7. Render, therefore, to all *their* dues: tribute, to whom tribute *is due*; custom, to whom custom; reverence, to whom reverence; honour, to whom honour. Owe no one any thing but mutual love; for he, who loveth his neighbour, hath fully performed a law: (for these *commandments*, *Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet*, and every other *such* commandment, is comprehended in this precept, *Thou shalt love thy neighbour as thyself*:

10. as love *then* doeth no ill to *it's* neighbour, it
11. is the fulfilling of a law) especially considering this season, that *it is* now time to arise from sleep; for our deliverance is nearer now than when we *first* believed.
12. The night is far spent; the day is at hand: let us lay aside, therefore, the works of darkness, and put upon us the garments of
13. light. Let us walk orderly as in *the* day-time; not in riotings and drunkennesses, not in lusts and impurities, not in strife and
14. rivalry: but put on yourselves the Lord Jesus Christ, and make no carnal provision for *your* lusts.

- C.xiv. Kindly receive the weak in faith, not v.1,2. unto doubts and reasonings. For one scrupeth not to eat any thing; but another,
3. *that is* weak, eateth *only* herbs. Let not him, that eateth, despise him, that eateth not; nor him, that eateth not, judge him, that eateth; for God hath taken him to himself.
 4. Who art thou, that judgest another's servant? To his own master he standeth or falleth: yea, he shall be established; for
 5. God is able to set him up. This esteemeth one day above another; that esteemeth

- every day *alike* : let each be fully persuaded in his own mind. He, who regardeth the day, regardeth *it* to a master; and he, who disregardeth the day, disregardeth *it* to a master. He, who eateth, eateth to a master, for he giveth God thanks: and he, who abstaineth from meats, abstaineth to a
7. master; and giveth God thanks. For none of us liveth to himself, and none dieth to
 8. himself. For, if we live, we live unto this master; and, if we die, we die unto this master: whether, therefore, we live, or die,
 9. we belong unto this master. For to this end Christ both died and rose again to life, that he might be master both of *the* dead
 10. and living. What then dost thou mean by judging thy brother? Or thou, by despising thy brother? for we must all present ourselves before the judgement-seat of Christ;
 11. for it is written: *As I live, saith the Lord, every knee shall bend to me, and every tongue*
 12. *acknowledge God.* So then each of us will give an account of himself to God.
 13. Therefore, let us not judge each other any more; but do ye rather determine this, not to put a stumbling-block, or a hindrance, before *your* brother. I know and
 - 14.

- am satisfied, that, under the Lord Jesus, no *meat* is of itself unholy; but to him, who thinketh any *meat* unholy, it is unholy.
15. Now, if thy brother be made uneasy by thy meat, thou no longer walkest according to love. Destroy not with thy meat him,
16. for whom Christ died. Let not then our
17. privilege be an occasion of reproach. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in a
18. holy mind. He, that is a servant to Christ in these things, is well pleasing to God and approved by men.
19. So then let us strive for peace, and for
20. the improvement of each other. Pull not to pieces the workmanship of God because of meat. All things indeed are pure; but *it is* bad for that man, who maketh *others*
21. stumble by what he eateth. *It is* better neither to eat flesh nor to drink wine, nor *to do any thing else*, at which thy brother stum-
22. bleth. Hast thou confidence in thyself? Have it before God. Happy *is* he, who condemneth not himself for his own practices. But he, who doubteth, is condemned,
23. if he eat, because *it is* not *done* with conviction; for whatever is without conviction, is sin.

- C. xv. We, therefore, who are able, ought to
- v. 1. bear the infirmities of the weak, and not to
 2. please ourselves. Let each of us then please *his* neighbour in what is good for *mutual*
 3. improvement. For Christ in like manner did not consider his own gratification; but, as it is written, *The reproaches of them, that*
 4. *revile thee, fell on me.* For whatsoever things were written aforetime for our instruction, were written, that, through submission to the exhortation of those scriptures, we may have hope. Now the divine author of this submission and this exhortation grant, that ye may be so disposed towards each other after the example of
 6. Jesus Christ! that with one mind *and* one mouth ye may glorify the God and father
 7. of our Lord Jesus Christ. Wherefore, kindly receive each other, as Christ also received you, to *the* glory of God.
 8. Now I say, that Jesus Christ was a minister of divine truth from among the circumcision, to confirm the promises unto the fathers; and that the Gentiles were to glorify God for *his* mercy, according to this scripture: *For this cause I will acknowledge thee among the Gentiles, and sing praise unto*

10. *thy name.* And again *the scripture* saith :
11. *Rejoice, ye Gentiles, with his people.* And again : *Sing unto the Lord, all ye Gentiles ;*
12. *and praise him all ye people.* And again *Isaiah* saith : *Out of Jesse will be the root, and he, who riseth up to rule the Gentiles : on whom the Gentiles will hope.*
13. Now may the God of this hope fill you with all joy and peace through the faith, that ye may abound in this hope under *the*
14. influence of an unspotted mind ! And I myself also am persuaded of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able
15. even to admonish one another. Nevertheless, brethren, by way of reminding you, I have written to you rather freely upon some points, through the authority given to me
16. by God, in making me a public servant of Jesus Christ unto the Gentiles, a ministering priest of this gospel of God ; that this oblation of the Gentiles may be acceptable,
17. sanctified by holiness of spirit. I have, therefore, cause of boasting in Christ Jesus
18. towards God. For I will only presume to speak of what Christ hath done by me for *the* conviction of *the* Gentiles by word and

19. deed, by mighty signs and wonders, by a powerful display of God's spirit : so that, from Jerusalem and round about even to Illyrium, I have fully preached the gospel
20. of Christ. So ambitious have I been in publishing the gospel ! Not where the name of Christ had *already* reached, lest I should
21. build upon *the* foundation of another ; but, as it is written, *They, who have not been told of him, shall see ; and they, who have not*
22. *heard, shall understand.* Therefore, though I have been often hindered from coming to
23. you, yet now, as I have no further scope in these parts, and have been desirous of coming to you these many years ; I will come to
24. you, whenever I go to Spain. For I hope to see you on my passage thither, and to be set forwards by you on my journey, when I have been in some measure satisfied with
25. you. But now I am going to Jerusalem on
26. a service to the saints : for Macedonia and Achaia have been pleased to make a contribution for the poor saints in Jerusalem.
27. And *it is well that* they have *so* pleased ; for they are indeed debtors to these *Jews* : because, if the Gentiles have shared their spiritual *gifts*, they ought in return to mi-

28. nister unto them these carnal *gifts*. When, therefore, I have finished this *business*, and set the seal to this fruit of their *liberality* ;
29. I will pass through you to Spain. And, I am sure, that, when I come unto you, I shall come with the full blessings of the gospel of
30. Christ. Now I beseech you, brethren ! by our Lord Jesus Christ and by the love of the spirit, to strive together with me by
31. prayers to God in my behalf : that I may be delivered from the unbelievers in Judea ; and that this service of mine for Jeru-
32. salem may be acceptable to the saints : that I may come to you with joy by *the* will of
33. God, and refresh myself with you. Now the God of peace *be* with you all ! Amen.

C.xvi. I commend unto you Phœbe our sister, v.1,2. a minister of the church at Cenchrea : that ye may receive her in the Lord in a manner worthy of the saints, and assist her in whatsoever business she may want your *help* ; for she also hath helped many, and me myself. Salute Priscilla and Aquila, my fellow-labourers in Christ Jesus ; who have laid down their own necks for my life : unto whom not only I give thanks, but all the

5. churches of the Gentiles also. *Salute* likewise the church in their house. Salute Epænetus, my beloved *friend*; who is a
6. first-fruits of Asia in Christ. Salute Mary;
7. who hath laboured much for you. Salute Andronicus and Junia, my kinsmen and my fellow-prisoners; who are of note among the apostles, and professed Christ before
8. me. Salute Amplias, my beloved *friend* in
9. *the* Lord. Salute Urbanus, my fellow-labourer in Christ; and Stachys, my beloved
10. *friend*. Salute Apelles, the approved in Christ. Salute the family of Aristobulus.
11. Salute Herodian, my kinsman. Salute those of the family of Narcissus, that are in *the*
12. Lord. Salute Tryphena and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath laboured much in
13. *the* Lord. Salute Rufus, the chosen in *the* Lord, and his mother, *who is* also mine.
14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with
15. them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the
16. saints that are with them. Salute each other with a holy kiss. All the churches of Christ salute you.

17. Now I beseech you, brethren, mark them, that are making these divisions and *laying* these stumbling-blocks contrary to the doctrine, which ye have learned: and avoid
18. them. For such *men* are not servants of our Lord Jesus Christ, but of their own belly; and by kind words and fair speeches are
19. deceiving the hearts of the simple. For your obedience, is come abroad unto all: I rejoyce, therefore, in you on this account; and wish you to be wise unto goodness, and
20. uncorrupt concerning evil: and the God of peace will quickly trample Satan under your feet. The favour of our Lord Jesus Christ *be* with you! Amen.
21. Timothy, my fellow-labourer, and Lucius and Jason and Sosipater, my kinsmen, salute you. I Tertius, the writer of this
22. epistle, salute you in the Lord. Gaius, my host and *that* of the whole church, saluteth you. Erastus, the city-steward, saluteth you; and Quartus, the brother.
25. Now unto him, who is able to establish you according to this gospel of Jesus Christ by me proclaimed, wherein a mystery hath been revealed, which was kept secret from
26. the ages of old, but is now made plain by

- the* scriptures of the prophets, and published to all the Gentiles, according to an appointment of the everlasting God, for
27. *their* obedience to *the* faith : to God, only wise, *be* the glory, through Jesus Christ, for ever ! Amen.
-

the kingdom of the present and the
kingdom to all the future according to an
appointment of the Father in Christ
at that election to the Father in Christ
while in the flesh through Jesus Christ for
every man.

And the Father in Christ Jesus
will be the Father in Christ Jesus

And the Father in Christ Jesus
will be the Father in Christ Jesus

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THE EPISTLE

TO

THE CORINTHIANS.

- Chap. i. PAUL, called *to be* an apostle of Jesus
v. 1. Christ by a divine appointment, and Sof-
2. thenes the brother; to the church of God
which is in Corinth, unto them that have
been sanctified in Christ Jesus *and* called *to*
be faints; to all in every place that take
upon themselves the name of our Lord
Jesus Christ, their *Lord* indeed as well as
3. our's; favour *be* unto you and peace from
God our father and *our* Lord Jesus Christ!
4. I thank my God always concerning you
for the favour of God, which hath been
5. shewn you in Christ Jesus; because in him
ye are become rich in every thing, in all

6. doctrine and all knowledge, according to
7. the strong proof of Christ among you : so that ye are come short of no gift, whilst ye are waiting for the manifestation of our
9. Lord Jesus Christ. God, by whom ye were called into a communion with his son Jesus
8. Christ our Lord, will keep his word : and will also establish you blameless unto *the* end, unto that day of our Lord Jesus Christ.
10. Now I beseech you, brethren ! by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ; but *that* ye be fitted together in the same mind and in the same
11. purpose : for it hath been signified to me concerning you, my brethren, by the family of Chloe, that there are strifes among you.
12. I mean this, that each of you saith, I am of Paul ; but I, of Apollos ; but I, of Cephas ; but I, of Christ. Is Christ *then* divided ? Was Paul crucified for you ? Or were
13. ye baptised in the name of Paul ? I thank God, that I baptised none of you, but Crispus and Gaius : so that no one can say that I
14. baptised in my own name. But I baptised also the family of Stephanas : *and* I am not

17. aware that I baptised any one besides. For Christ sent me not to baptise, but to preach the gospel : not in wisdom of speech, lest the cross of Christ should be made of none effect. For unto them, that are lost, the doctrine of the cross is foolishness ; but a divine power unto us, that are saved. For it is written : *I will destroy the wisdom of the learned, and set aside the understanding of the wise.* To what purpose is a wise man ? To what purpose is a scribe ? To what purpose is a disputer of the present age ? Hath not God made the wisdom of this world, folly ? For, since the world by this wisdom knew not God, it pleased God in his wisdom to save the believers by this foolishness, which we preach : so that, while Jews are asking for a sign and Greeks are seeking wisdom, we are preaching a crucified Christ ; to Jews, a stumbling-block, and to Greeks, foolishness : but unto them, that are called, both to Jews and Greeks, a Christ of divine power and divine wisdom : for this foolishness of God is wiser than men, and this weakness of God is stronger than men. For observe those, that have been called, among you, brethren ; that

- not many *of them* are wise after *the* flesh,
 not many mighty, not many of noble birth :
 27. but God hath chosen for himself, the folly
 of the world to put the wise to shame ; and
 God hath chosen for himself the weakness
 28. of the world to shame the strong ; and
 those of mean birth and those of no account
 hath God chosen for himself, and those
 who were not, to do away those who were ;
 29, 30. so that no flesh can boast before him. But
 of him are ye, both righteousness and holi-
 ness and deliverance in Christ Jesus, who is
 31. become unto us wisdom from God : so that,
 as it is written, *Let him, that boasteth, boast*
in the Lord.

- C. ii. Accordingly, brethren ! when I came unto
 v. 1. you, I came not with an excellency of
 speech or of wisdom, in declaring unto you
 2. the mystery of God. For, *while* among
 you, I judged nothing to be knowledge, but
 3. Jesus Christ and him crucified. And I was
 with you in weakness and in fear and in great
 4. trembling : and my conversation and my
 preaching *was* not with persuasive words of
 man's wisdom, but with a demonstration of
 5. a mighty spirit ; that your faith might not

- be in human wisdom, but in divine power.
6. Now we proclaim a wisdom that is perfect ; not a wisdom of this age, nor of the mighty ones of this age, who will come to nought :
 7. but we proclaim a mystery of divine wisdom, preordained by God, but hidden, before the ages, for our glory ; *a wisdom*, which none of the mighty ones of this time knew ; for, if they had known it, they would
 9. not have crucified the Lord of glory. But, as it is written, *What eye hath not seen, nor ear heard, nor the heart of man conceived,*
 10. *God prepared for them that love him ;* but revealed unto us by his spirit : for this spirit searcheth all things, even the depths of God.
 11. For who among men knoweth the *thoughts* of any man, save the spirit of that man, which *is* in him ? So likewise no one knoweth the *thoughts* of God, but the spirit of
 12. God. Now we have not received the spirit of the world, but the spirit which *is* from God, that we might understand the gifts of
 13. God : which we declare also, not in words taught by human wisdom, but taught by *the* holy spirit, explaining spiritual things in spiritual *words*. But a carnal man receiveth not the things of the spirit of God, for they

are foolishness unto him, and he cannot understand *them*, because they must be spiritually discerned. But the spiritual man discerneth every one, and is himself discerned by none. For who hath so known a divine counsel, as to be able to instruct him? Now we are in possession of a counsel of Christ.

- C. iii. And I, brethren, was not able to speak
- v. 1. unto you as spiritual *men*, but as carnal.
 2. I fed you, as babes in Christ, with milk, and not with meat; because ye were not then
 3. able to bear *it*, nor indeed are ye now able, since ye are still carnal. For, whereas rivalry, and strife, and divisions, *are* among you, are ye not carnal; and do ye *not* walk
 4. as a *carnal* man? For, while one is saying, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers through whom ye believed? Accordingly, as the
 6. Lord gave to each *of us*, I set the plant, Apollos watered *it*; but God made *it* grow.
 7. So then neither is the planter any thing, nor the waterer; but God who giveth
 8. growth. Now the planter and the waterer

- are the same thing ; and each will receive his own reward according to his own labour. For we are fellow-labourers under God : ye are God's tillage, *ye are* God's building. According to the office conferred on me, as a wise master-builder I have laid a foundation, and another buildeth thereon : but let each take heed how he buildeth thereon. For no one can lay another foundation instead of that already laid, which is Jesus the Christ. Now, if any one build upon this foundation, gold, silver, precious stones, wood, hay, stubble ; each *man's* work will become manifest : for that day, when it is revealed with fire, will shew it ; and that fire will prove what the work of each *man* is. If the work of any one, which he hath builded upon *the foundation*, remain ; it will receive a reward. But, if the work of any one be burned up, it will be lost ; and he will escape, but so as through a fire.
16. Know ye not, that ye are a temple of God ; and *that* the spirit of God dwelleth in you ? If any one corrupt this temple of God, him will God destroy : for this temple of God, which ye are, is holy. Let no one

- deceive himself. If any one among you have the reputation of being wise, let him become a fool in *the wisdom of this age*,
 19. that he may become wise *indeed*. For the wisdom of this world is folly with God; for it is written: *Who taketh the crafty in their*
 20. *own cunning*. And again: *The Lord knoweth the reasonings of the wise, that they are*
 21. *vain*. Therefore let no one glory in men:
 22. for all things are your's; whether Paul, or Apollos, or Cephas, or *the world*, or life, or death, or things present, or things to
 23. come, all are your's; and ye are Christ's, and Christ is God's.

- C. iv. Let a man so think of us as ministers of
 v. 1. Christ, and stewards of divine mysteries.
 2. And, for the rest, it is required of a steward,
 3. that he be faithful. But I make no account at all of being questioned by you or by man's judgement: nay, I do not even call
 4. myself to an account, for I am conscious to myself of no *evil*; but he, who calleth me
 5. to an account, is the Lord. Wherefore, judge not any thing before the time of the Lord's coming; who will both bring to light the secrets of darkness, and will make

manifest the counsels of *all* hearts; and then will each have praise from God.

6. Now these things, my brethren! have I applied to myself and Apollos for your sakes, that ye may learn from us not to think above what is written; *and* that none may pride himself in any one *teacher* against

7. another. Should any one call thee to an account; what hast thou which thou didst not receive? And, if thou didst but receive, why dost thou boast as if thou didst

8. not receive? Are ye then already full with plenty? Are ye already become rich? Do ye reign as kings without us? I wish indeed ye did reign, that we also might reign with

9. you. For I think that God hath brought us the apostles last upon the stage, as devoted to destruction: for we are made a spectacle unto the world, to angels and to

10. men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we de-

11. spised. To this very hour we continue both hungry and thirsty and naked; we are buffeted, and are driven from place to place:

12. we endure labour, by working with our

own hands : when reviled, we give good words ; when reproached, we take it patiently ; when railed at, we entreat : we are become as the off-scouring of the world, a refuse of all things, until now.

14. I do not write these things as commanding you, but to admonish *you* as my beloved children. For, though ye may have ten thousand guides in Christ, yet *ye have* not many fathers ; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be ye imitators of me. Therefore have I sent unto you Timothy, who is my beloved and faithful son in *the* Lord, and will bring to your remembrance my doctrines in Christ, how I teach every where in every church.

18. Now some are puffed up, as if I were not coming to you. But I will come unto you soon, if the Lord be willing ; and I will discover, not the word of these boasters, but the power. For the kingdom of God is not in word, but in power. Which do ye choose ? Shall I come unto you with a rod, or with love, and a spirit of meekness ?

- C. v. Is then fornication certainly reported to
v. 1. *be* among you ; and such fornication, as is
not even among the Gentiles, that one
2. should marry his father's wife ? And are ye
puffed up ? And have ye not rather mourned,
that he, who hath done this deed, may be
3. taken from among you ? For I indeed, absent
in body but present in spirit, have already
determined, as *if I were* present, concerning
4. him, that hath so done this. In the name of
our Lord Jesus Christ, when ye and I, *who am with you*
in spirit, are gathered together with the power
of our Lord
5. Jesus Christ ; deliver this *man* unto Satan
for a punishment of the flesh, that the spirit
may be saved in the day of our Lord Jesus.
6. This boasting of your's is not good. Are
ye not aware, that a little leaven leaveneth
7. the whole lump ? Purge out, therefore, the
old leaven, that ye may be a new lump, in-
asmuch as ye are unleavened ; for Christ is
8. the passover, that was slain for us. There-
fore, let us keep a festival, not with old
leaven, nor with a bitter leaven of iniquity ;
but without leaven, in purity of mind and
in truth.
9. I wrote to you in that letter not to keep

10. company with fornicators: but not *mean-
ing* altogether the fornicators of this world,
or the extortioners, or rapacious, or wor-
shippers of images: for then ye must needs
11. go out of the world: but this is what I
write unto you; not to keep company with
a brother, if any *such* be a fornicator, or an
extortioner, or a worshipper of images, or
a railer, or a drunkard, or rapacious: with
12. *such* an one not even to eat. Is it for me
13. to judge even them that are without? No:
but judge ye them that are within: (for
them that are without God will judge) and
take away from among you that wicked
person.

- C. vi. Doth any one of you, who hath a dispute
- v. 1. with his friend, dare to go to law before the
 2. heathen, and not before the saints? Know
ye not that the saints will judge the world?
But, if the world will be judged by you,
 3. these mean tribunals become you not. Know
ye not that we shall judge angels? how
 4. much more the affairs of this life? There-
fore, whilst ye have tribunals for the affairs
of this life, do ye make them, who are of
 5. no account in the church, *your* judges? I

1. speak to your shame. Is there not then a
2. single wife *man* among you, who is able to
3. determine *a dispute* between his brethren ;
4. 6. but brother goeth to law with brother, even
5. 7. before unbelievers ? Certainly, however,
6. there is some defect among you, that ye go
7. to law with each other *at all*. Why do ye
8. not rather suffer loss ? Whereas ye wrong
9. and defraud even *your* brethren. Know
10. ye not then, that *the* unjust will not in-
11. herit *the* kingdom of God ? Do not deceive
12. yourselves : neither fornicators, nor worship-
13. pers of images, nor adulterers, nor impure
14. 10. abusers of themselves, nor thieves, nor extor-
15. tioners, nor drunkards, nor revilers, nor ra-
16. pacious, will inherit *the* kingdom of God.
17. 11. And such were some of you ; but ye have
18. washed yourselves, but ye are become holy,
19. but ye are made righteous, by the name of
20. the Lord Jesus and by the spirit of our
21. 12. God. All things are lawful unto me, but
22. all things are not profitable : all things are
23. lawful to me, but I will not be brought un-
24. 13. der the power of any thing. Meats *are* for
25. the belly, and the belly for meats ; but God
26. will destroy both it and them. Now the
27. body *is* not for fornication, but for the

14. Lord; and the Lord for the body. And, as God raised the Lord to life, he will also
15. raise up you by the same power. Are ye not aware that your bodies are members of Christ? Shall I then take these members of Christ to make *them* members of a harlot?
16. By no means. And know ye not, that he, who joineth himself unto a harlot, is one body *with her*? For, saith *the scripture*,
17. *The two will be one flesh*. But he, who joineth himself unto the Lord, is one spirit *with him*.
18. Flee fornication: every *other* sin, which a man may commit, is without the body; but the fornicator sinneth against his own
19. body. Are ye not then aware, that your body is a temple of the holy spirit within you; of which ye receive from God, and
20. are not your own? For ye were bought with a price: glorify, therefore, God with your body and with your spirit; for they are God's.

C.vii. Now concerning the things whereof ye v. 1. wrote unto me, it is better for a man not to

2. take a wife. But, because of fornication, let each *man* have his own wife, and each

3. *woman* have her own husband. Let the husband give unto the wife the benevolence that is due; and in like manner also the
4. wife unto the husband. The wife hath not the power of her own body, but the husband; and, in like manner, the husband also hath not the power of his own body,
5. but the wife. Deprive not each other, unless by consent for a season, that ye may be at leisure for fasting and for prayer; and come together again, lest Satan tempt you through the incontinence of your flesh.
6. But this I speak by permission, not by commandment. For I wish all men to be as I myself also *am*: but each hath his own gift from God; one after this manner, and another after that. But I say to the unmarried and the widows, It is better for them to
9. continue as I also *am*. But, if they have not continence, let them marry: for it is better to marry, than to burn.
10. But the married I charge, *yet* not I but
11. the Lord: Let no wife separate herself from *her* husband. But, if she should separate herself, let her remain unmarried, or be reconciled to *her* husband: and, Let no husband put away *his* wife.

12. But to the rest I am speaking, not the Lord. If any brother have an unbelieving wife, and they mutually agree to dwell together, let him not put her away. And let no wife also, if they mutually agree to dwell together, put away an unbelieving husband. For that unbelieving husband is made holy by *his* wife; and that unbelieving wife is made holy by *her* husband: else your children would be unclean; whereas they are holy. And how canst thou tell, *O!* wife, but thou mayest save *thy* husband? Or how canst thou tell, *O!* husband, but thou mayest save *thy* wife? But, if the unbelieving *wife or husband wish to* separate themselves, let them separate; no brother or sister is a slave in such *cases*: moreover, God called us to peace. So then, as God hath distributed to each, as the Lord hath called each, so let *every one* walk; and so ordain I in all the churches. Was any one called *when* circumcised? let him not alter his circumcision. Was any one called in uncircumcision? let him not circumcise himself. Circumcision is nothing, and uncircumcision is nothing; but an observance of God's commandments. Let each con-

- tinue in the condition, wherein he was
21. called. Wast thou called *when* a slave?
care not for it: yea, even if thou canst be
22. free, continue as thou art. For the slave,
that was called in *the* Lord, is the Lord's
free-man: and, in like manner, he, who
was called *when* free, is a slave of Christ.
23. Had ye bought your freedom? become
24. not slaves to men. In that *condition, there-*
fore, brethren, wherein each was called,
let him continue with God.
25. Now, concerning young unmarried peo-
ple, I have no commandment of *the* Lord;
but I will give an opinion, as *a man* merci-
fully favoured with a trust from *the* Lord.
26. It is better therefore, I think, on account
of the present troubles, it is better for a
27. man to continue as he is. Art thou bound
unto a wife? seek not to be loosed. Art
28. thou free from a wife? seek not a wife. If,
however, thou marry, thou hast not done
amiss; and, if the virgin marry, she hath
not done amiss; though such will have
29. trouble in the flesh: but I spare you. But
this I say, brethren, the time henceforth
is straitened; so that they, who have wives,
30. should be as though they had none: and

they, that weep, as though they wept not :
and they, that rejoyce, as though they re-
joyced not : and they, that buy, as though
31. they possessed not : and they, that use this
world, as not using it to excess ; for the
32. fashion of this world is passing away, and I
wish you to be without anxiety. The un-
married *man* is anxious about the things of
the Lord, how he may please the Lord :
33. but the married *man* is anxious about the
things of the world, how he may please his
34. wife ; and is distracted. The unmarried
woman also, and the virgin, is anxious
about the things of the Lord, that she may
be holy both in body and mind : but the
married *woman* is anxious about the things
of the world, how she may please *her* hus-
35. band. And I say this for your own good ;
and not that I may cast a snare over you, but
for decency, and for an attendance upon the
36. Lord without distraction. But, if any one
apprehend a dishonour from his virginity
continued beyond the time ; it ought so to
be, let him do what he pleaseth, he doeth
37. not amiss, let *such* marry. But he, who
continueth stedfast in his heart, having no
necessity, but hath power over his own

- will, and is determined in his heart to keep
38. his virginity, doeth well. So then even he, who giveth *it* in marriage, doeth well; but he, who giveth *it* not in marriage, doeth
39. better. A wife is bound by law as long as her husband liveth: but, if her husband fall asleep, she is free to marry whom she
40. pleaseth, *but* only in *the* Lord. She will be happier, however, if she continue as she is, in my opinion; and, I think, even I have a divine spirit.

- C. viii. Now concerning idol-sacrifices do we understand because we all have knowledge?
1. This knowledge puffeth up, but love improveth. But, if any one have the credit of knowing any thing, he knoweth nothing yet
2. as he ought to know. But, if any one love
3. God, he knoweth *this matter* truly. Concerning therefore the eating of idol-sacrifices, we know that a worldly idol is nothing; and
4. that there is no God but one. For, though there be gods, both cœlestial and terrestrial, by name: (as there are many gods and
5. many lords *of this sort*) to us there *is* but one God, the father, from whom *are* all things, and we for him; and one Lord Jesus

- Christ, through whom *are* all things, and we
7. through him. But all *have* not this knowledge: for some, accustomed to the idol, eat as of an idol-sacrifice to this hour; and their conscience, being weak, is defiled.
 8. But *our* food will not bring us into judgment before God: for neither, if we eat not, shall we gain any advantage; nor,
 9. if we eat, shall we suffer any loss. But take heed lest this power of your's become by any means a stumbling-block to the weak.
 10. For, if any one see thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of that *man*, as he is weak, be emboldened to eat the idol-sacrifices? And *so* thy knowledge will destroy this weak brother, for whom Christ died.
 12. Now, when ye sin thus against the brethren, and wound their weak conscience, ye sin
 13. against Christ. Wherefore, if food draweth my brother into sin, I will not eat flesh for ever, that I may not draw my brother into sin.

C. ix. Am I not a free *man*? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my workmanship in

2. the Lord? If I be not an apostle unto others, yet doubtless I am to you: for ye are the seal of my commission from the Lord. Mine answer to them, who question me, is this: Have we not power to eat and to drink? Have we not power to take with us a sister *for* a wife, as well as the rest of the apostles and the brethren of the Lord and Cephas? Or have I and Barnabas alone no power to leave off labouring? Who ever goeth to war at his own charges? Who planteth a vineyard, and doth not eat of it's fruit? Or who tendeth a flock, and eateth not of the milk of that flock? Say I this *on the authority* of man? Doth not the law say it also? For it is written in the law of Moses: *Muzzle not an ox, whilst he is treading out the corn.* Doth God care for the ox *only*? Or doth he certainly say *this* for our sakes *also*? For our sakes, no doubt, it was written; because the ploughman should plough in hope, and the thresher *be* in hope of partaking. If we have sown in you these spiritual things, *is it* a great matter if we reap from you those carnal things? Since others, by this authority, are partakers of you, *ought* not we ra-

ther? Nevertheless, we have not used this authority, but endure all things, that we may cause no hindrance to the gospel of
13. Christ. Know ye not, that they, who perform the services of the temple, live by the temple? *and that* they, who attend at the
14. altar, partake of the altar? And, after the same manner, hath the Lord appointed that the preachers of the gospel should live by
15. the gospel. But I have used none of these things : nor do I write thus, that it should be so done unto me ; for it were better for me to die, than that any one should deprive me
16. of this satisfaction. I cannot glory indeed in *thus* preaching the gospel ; because a necessity lieth upon me : alas ! for me, if I
17. preach not the gospel ! For, if I do this willingly, I have a reward : but, if I am entrusted with an office without my consent,
18. what is my reward then ? To make the gospel of Christ, whilst I preach *it*, without charge, in not using to the utmost my privilege in the gospel. For, when I was free from all *men*, I made myself a slave to all,
19. that I might gain the more. Accordingly, to the Jews I became as a Jew, that I might gain Jews : to those under a law, as under

a law; that I might gain those under a law:
21. to the lawless, as lawless, (though not lawless before God, but under the law of Christ)
22. that I might gain *the* lawless. To the weak I became as weak, that I might gain the weak. I am become all things to all men,
23. that I may save all. And all this I do for the gospel, that I may become a joint-partaker *with others* of it. Do ye not observe, of the runners in a race, that all run, but one *only* receiveth the prize? So run ye
25. *also*, that ye may win. Now every candidate is temperate in all things: and they indeed to obtain a crown, that will fade
26. away; but we, an unfading *crown*. I therefore so run, as one not doubtful *of the*
27. *prize*; I so fight, as one that striketh not *the air only*: but I bruise my body and keep it under, lest by any means, after proclaiming others *to be conquerors*, I myself should lose the prize.

C. x. Moreover, brethren, I wish you to observe.
1. serve, that all our fathers were under the
2. cloud, and all past through the sea, and all were baptised unto Moses in the cloud and
3. in the sea; and all ate the same spiritual

4. food, and all drank the same spiritual drink ;
for they were drinking of a spiritual rock
which followed *them* : and that rock was the
5. Christ. With most of them, however, God
was not pleased ; for they were overthrown
6. in the wilderness. Now these things are
patterns for us, that we may not lust after
7. hurtful things, as they also lusted : nor wor-
ship images like some of them ; as it is
written, *The people sat down to eat and to*
8. *drink, and rose up to play.* Neither let us
commit fornication, as some of them com-
mitted ; and fell in one day three and twenty
9. thousand. Neither let us try God, as some
of them also tried ; and perished by ser-
pents. Neither do ye murmur, as some of
10. them also murmured, and perished by the
11. destroyer. Now all these things befel them,
and were written to admonish us, upon
whom the ends of the ages are come.
12. Wherefore, let him, who thinketh himself
13. to stand, beware lest he fall. No trial hath
come upon you, but such as is common to
man : and God may be relied on, that he will
not suffer you to be tried above your abili-
ty ; but with the trial will also give you
power to bear *it's* effects.

14. Wherefore, my beloved *brethren!* flee
15. from image-worship. I am speaking unto
 men of understanding: judge ye what I say.
16. That cup of blessing, which we bless, is it
 not a partaking of the blood of Christ? The
 loaf, which we break, is it not a partaking
17. of the body of Christ? As *there is* one loaf,
 so we are all *but* one body: for we all par-
18. take of that one loaf. Consider the carnal
 ordinances of Israel. Do not they, that
 eat the sacrifices, partake in common of the
19. altar? What then do I mean? that an idol
 is any thing, or that an idol-sacrifice is any
20. thing? *By no means*; but that the Gentiles
 offer *their* sacrifices to dæmons; and not to
 God; and I do not wish you to partake in
21. the worship of these dæmons. Ye cannot
 drink a cup of *the* Lord and a cup of dæ-
 mons: ye cannot partake of a table of the
22. Lord and a table of dæmons. Do we wish
 to provoke the Lord to jealousy? Are we
23. stronger than he? All things are lawful, but
 all things are not profitable: all things are
 lawful, but all things do not contribute to
24. improvement. Let no one seek his own
 good, but let each *seek* the *good also* of his
25. neighbour. Eat whatsoever is sold in the

shambles, asking no questions for conscience' sake : for the earth is the Lord's, and
 26. the fulness thereof. But, if any unbeliever
 27. invite you, and ye wish to go, eat whatsoever is set before you ; asking no questions
 28. for conscience' sake. But, if any one say unto you, This is an idol-sacrifice : eat not
 of it, because of him, that informed thee,
 26. and for conscience' sake : I mean not *so much* thine own conscience, as that of thy neighbour : for why should my liberty be
 30. condemned by another's conscience ? But, if I partake with thankfulness, why am I
 evil-spoken of for what I am thankful for ?
 31. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to *the* glory of
 32. God. Put no stumbling-block before Jews,
 33. or Greeks, or the church of God ; even as I please all *men* in all *things*, not seeking mine own advantage, but *the advantage* of
 C.xi. all, that they may be saved. Be ye imita-
 v. 1. tors of me, as I also am of Christ.

2. Now I praise you, brethren, for remembering me in all *things*, and holding fast the doctrines as I delivered them unto you.
3. And I wish you to know, that Christ is the head of every man ; and that the man *is the*

- head of the woman ; and that God *is the*
4. head of Christ. Every man, who prayeth or teacheth with *his* head covered, dishonoureth his head : but every woman,
 5. who prayeth or teacheth with *her* head uncovered, dishonoureth her head ; for it is
 6. the same *thing* as if she were shorn. For, if a woman be not covered, let her cut off her hair : but, as *it is* shameful for a woman to cut off her hair, or to shave herself,
 7. let her keep herself covered. For a man ought not to cover his head, as he is a glorious image of God ; but woman is a glorious *image* of man. For man came not from
 8. woman, but woman from man : nor was man created for the woman, but woman for
 9. the man. For this cause ought the woman to have a veil upon *her* head on account of
 10. the angels. But neither *are* men to be separated from women, nor women from
 11. men, in *the* Lord. For, as the woman *was* from the man, so also *is* the man by the woman : and all *things are* from God.
 12. Determine for yourselves. Is it becoming for a woman to pray unto God uncovered ?
 13. Doth not nature herself teach you, that, if a man have long hair, it is a dishonour to

15. him ; but that, if a woman have long hair,
it is a credit to her ? for that hair was given
16. for a veil. If any one, however, love contention, *neither* we nor the church of God
17. allow this custom. And such is my charge
to you.

But I praise you not, that your assemblies
are not for the better, but for the worse.
18. For, first of all, when ye come together in
the church, I hear that there are divisions
19. among you : and I partly believe it. For
indeed there must be parties among you,
that the approved among you may become
20. manifest. So then, when ye meet together,
21. *it* is not to eat a supper of the Lord : because, at the eating of it, each taketh first
his own supper ; and one is hungry, and
22. another is drunken. Have ye not houses
to eat and to drink *in* ? Or do ye despise
the church of God, and shame the poor ?
What can I say unto you ? Shall I praise
23. you in this ? I praise you not. For I received from the Lord, what also I delivered
to you, that the Lord Jesus, on the night
when he was going to deliver himself up,
24. took a loaf, and, when he had given thanks,
brake *it*, and said : Take, eat ; this is my

- body, which is given for you. Do this in remembrance of me. After the same manner also *he took* the cup after supper, and said: This cup is the new covenant of my blood. This do in remembrance of me.
26. For as often as ye eat this loaf, and drink this cup, ye make a declaration of the Lord's death till he come. Wherefore, whosoever shall eat this loaf or drink this cup of the Lord unworthily, is blameable *on account*
28. of the body and blood of the Lord. But let a man approve himself, and eat accordingly of that loaf and drink of that cup:
29. for he, that eateth and drinketh unworthily, eateth and drinketh punishment to himself; as he maketh no difference between the
30. body of the Lord. For this cause many of you are weakly and sick, and not a few are
31. falling asleep. For, if ye yourselves had made a difference, ye would not have been
32. so punished: but this punishment from the Lord is a lesson to us, that we may not be
33. condemned with the world. Wherefore, my brethren, when ye come together to eat
34. *this supper*, wait for each other; and, if any one be hungry, let him eat at home: that ye come not together unto punishment. And

the other things I will set in order, when I come.

C. xii. Now concerning these spiritual persons,

v. 1. brethren, I would not have you ignorant.

2. Ye know, that ye were Gentiles, carried away unto those dumb idols, even as ye

3. were led. Wherefore, I let you know, that no one, speaking with a divine spirit, faith

that Jesus *should be* rejected; and no one can say, that Jesus *is the* Lord, but by *the*

4. holy spirit. Now there are *various* distri-

5. butions of gifts, but the same spirit; and there are *various* distributions of services,

6. but the same Lord; and there are *various* distributions of operations, but the same God causeth all these operations in all.

7. And the manifestation of the spirit is given

8. to each, as it is expedient. For unto one is given by the spirit a word of wisdom; and to another, a word of knowledge, according

9. to the same spirit; and to another, faith, by the same spirit; and to another, gifts of

10. healing, by the same spirit; and to another, workings of miracles; and to another, teaching; and to another, discernment of spirits; and to another, *different* kinds of

- tongues; and to another, an interpretation
11. of tongues. But all these operations are from this one same spirit, distributing se-
 12. verally to each as it pleaseth. For, as the body is one, and hath many members, but all these members of this one body, *which* are many, are *but* one body; so too is
 13. Christ. For we were all baptised in one spirit into one body; whether Jews or Greeks, whether slaves or free-men: and
 14. all received drink from one spirit. For indeed the body is not one member, but
 15. many: *so that*, if the foot should say, Because I am not a hand, I am not of the body; it is by no means on this account
 16. not of the body. And, if the ear should say, Because I am not an eye, I am not of the body; it is by no means on this account
 17. not of the body. If the whole body *were* eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the
 18. smell? Accordingly, therefore, God disposed the members severally in the body, as
 19. he pleased. Now, if all the members were
 20. one, what *would become* of the body? But, as it is, *there are* many members, and one
 21. body. And an eye cannot say to the hand,

I have no need of thee: or, on the other hand, the head to the feet, I have no need
22. of you. So far from it, those members of the body, which seem of less importance,
23. are the more necessary: and to what we think the less honourable *members* of the body, we give more abundant honour: and our uncomely *members* obtain more abundant
24. respect. For our comely *members* have no need of *honour*; but God hath tempered the body together, by giving greater honour to those *members*, which wanted *it*;
25. that there may be no division in the body, but that the members may have the same
26. anxiety for each other: so that, if one member suffer, all the members suffer with *it*; and, if one member receive honour, all the
27. members rejoice with *it*. Now ye are Christ's body, and severally members *there-*
28. *of*. And God hath appointed in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, *different* kinds of
29. tongues. Are all apostles? Are all prophets? Are all teachers? Have all mira-
30. cles? *Have* all gifts of healing? Do all
31. speak with tongues? Do all interpret? Now

- ye are ambitious of the greater gifts; I will shew you, therefore, a much better way *for*
- C. xiii. *your ambition: for*, though I speak with the
- v. 1. tongues of men and of angels, and have not love, I am *but* founding brags, or a tinkling
2. cymbal. And, though I have a *gift of* teaching, so as to understand all the mysteries and all the knowledge *of the gospel*; and, though I have all *it's* faith, so as to remove mountains; but have not love, I am
3. nothing. Yea, though I give in portions all my substance to nourish others; and, though I give up my body, so as to have cause of boasting; but have not love, I am
4. benefited nothing. This love is forbearing *and* kind; this love quarrelleth not; this
5. love is not rash, nor puffeth itself up, nor behaveth with indecorum, nor seeketh its own *advantage*, nor is easily provoked, nor
6. thinketh upon evil, nor rejoiceth in falsehood, but rejoiceth in the truth: is contented at all times, full of trust at all times, full of hope at all times, patient at all times.
8. This love will never fail; whereas teaching will be done away, tongues will be silent,
9. and knowledge will be destroyed. For our knowledge is imperfect, and our teaching is

10. imperfect : but, when perfection is come, then will these imperfections be done away.
11. So, whilst I was a child, I talked like a child, I had the dispositions of a child, I reasoned like a child : but, when I became a man, I
12. left off these *manners* of the child. For now indeed I see through a glass with uncertainty ; but then *I shall see* face to face : now I know imperfectly, but then I shall know others, as they also have known me.
13. So then there continueth faith, hope, love ;
- C. xiv. these three : but the best of these is love. Fol-
- v. 1. low after this love.

Moreover, be ambitious of the *gifts* of the spirit ; and especially of *the gift* of teaching. For he, who speaketh with a tongue, doth not speak unto men, but unto God : because no one understandeth *him*, and he

3. speaketh mysteries to himself *only* ; whereas the teacher speaketh to others improvement
4. and exhortation and comfort. He, who speaketh with a tongue, improveth himself *only* ; but the teacher improveth a *whole*
5. church. I wish indeed, that ye all spake with tongues, but rather that ye should teach : for the teacher is better than him, who speaketh with tongues ; unless he in-

- interpret, that the church may receive improvement. Accordingly, brethren, should I come unto you speaking with tongues, what shall I profit you, unless I speak to you, either by revelation, or with knowledge, or with instruction, or in doctrine?
7. In like manner, those things without life, that give a sound, such as a pipe or a harp, except they give distinct sounds, how shall the tune of the pipe or of the harp be
8. known? For, if a trumpet also give an uncertain sound, who will prepare himself for
9. battle? And, in the same manner, ye, who speak with tongues, except ye speak plainly, how can your speech be understood? ye will
10. continue talking to *the* air. There are I know not how many kinds of languages in *the* world; but none of them *is* without it's
11. meaning. Therefore, if I know not the power of the language, I shall be a barbarian to the speaker, and the speaker a
12. barbarian to me. So then, as ye are ambitious of spiritual *gifts*, be desirous of abounding *in them* to the improvement of
13. the church: and, therefore, let him, who speaketh with a tongue, pray so as to in-
14. terpret. For, if I pray with a tongue, my

- mind prayeth, but my understanding yield-
15. eth no fruit. What then is *to be done*? I will pray with the mind, and I will pray with the understanding also: I will sing praises with the mind, and I will sing
16. praises with the understanding also. For, if thou blest *God* to thyself *only*, how shall the unlearned *hearer* say amen! after thy thanksgiving, when he understandeth not
17. what thou art saying? For thou indeed givest thanks well, but thy neighbour is
18. not improved. I thank God, I speak with
19. tongues better than you all: but, in a congregation, I had rather speak five words with my understanding, so as to instruct others also, than ten thousand words in an
20. *unknown* tongue. Brethren, be not children in *your* understandings: be even babes in malice, but men in *your* understandings.
21. It is written in the law: *With the tongues and with the lips of strange nations will I speak unto this people; but even thus will*
22. *they not listen to me, saith the Lord.* So that these tongues are a sign not to the believers, but to the unbelievers; and *our* teaching, not to the unbelievers, but to the
23. believers. If, therefore, the congregation

- be met together, and all be speaking with tongues, and some unlearned *men* or unbelievers come in, will they not say that ye
24. are mad? But, if all be teaching, and any unbeliever or unlearned *man* come in, he is led by all to conviction, he is led by all to
25. an examination of himself: the thoughts of his heart are made manifest; and he accordingly falleth on *his* face to worship God, shewing thereby that God is indeed among you.
26. What then, brethren, is *to be done*? When ye come together, hath any of you a psalm, hath he doctrine, hath he a tongue, hath he a revelation, hath he an interpretation?
27. let all be done unto improvement. If any one speak with a tongue, *let it be* by two, or at the most by three, and in turn; and
28. let one interpret: but let him be silent in a congregation, unless there be an interpreter; and let him speak to himself and to
29. God. And let two or three teachers speak,
30. and the rest determine. And, if a revelation be made to another, who is sitting
31. down, let the first be silent. For ye may all teach one by one, that all may learn,
32. and all may be admonished; and *the* spirits

33. of teachers be subject to teachers; (for God hath nothing to do with confusion, but with peace) and so in all the assemblies of the saints.

34. Let women be silent in your assemblies: for they are not permitted to speak, but must be in subjection; as the law also commandeth. And, if they wish to learn any thing, let them ask their own husbands at home; for it is dishonourable for a woman to speak in a congregation.

36. What? did the word of God come forth
37. from you? or hath it reached you only? If any one have the character of a teacher or of a spiritual *person*, he will acknowledge, that what I am writing to you, are com-
38. mandments of the Lord: but whoso doth not acknowledge *this*, let him be unknown as a *spiritual person*.

39. Wherefore, brethren! be zealous of *the gift of teaching*, and be no hindrance to
40. speaking with tongues; but let all things be done decently and in order.

C.xv. Now I wish you to consider, brethren! to
v. 1. what purpose I preached those glad tidings, which I did preach unto you, which also

ye received, and in which ye continued,
2. and by which ye must be saved; if ye
maintain them not: for then ye have be-
3. lieved in vain. For I delivered unto you
as a principal thing, such as I indeed re-
ceived it, that Christ died for our sins, ac-
4. cording to the scriptures; and that he was
buried, and that he was raised to life on the
5. third day, according to the scriptures; and
that he was seen by Cephas, *and* then by
6. the twelve. Afterwards he was seen by
above five hundred brethren at once; of
whom the greater part are yet alive, though
7. some are fallen asleep. Afterwards he was
seen by James, *and* then by all the apostles.
8. And last of all, he was seen by me also, as
9. the one born out of due time: for I am the
least of the apostles, unworthy to be called
an apostle, because I harassed the church
10. of God. But, by extraordinary favour, I
am what I am; and this favour of God to-
wards me was not vain, because I laboured
more abundantly than they all: yet not I,
but that favour of God, which *was* with
11. me. Whether, however, I or they *have*
laboured, such is our preaching, and such
was your belief.

12. Since *then* the resurrection of Christ from *the* dead is *thus* proclaimed, why say some among you, that there is no resurrection of
13. *the* dead? Now, if there be no resurrection of *the* dead, neither hath Christ been raised:
14. and, if Christ hath not been raised, then *is* our preaching vain, and your belief *is* also
15. vain. And we are detected also of false testimony concerning God; because we testified of God, that he raised up the Christ,
16. whom he did not raise up: for, if *the* dead be not raised up, neither hath Christ been
17. raised: and, if Christ hath not been raised, your belief *is* vain; ye are yet in your sins.
18. Then they also, that have fallen asleep in
19. Christ, are lost; and we, since in this life we have no hope but in Christ, are more wretched than all *other* men.
20. But indeed Christ hath been raised from *the* dead; a first-fruits of them that are
21. asleep. For, since by a man *came* death, by a man *will* also *be* a resurrection of the
22. dead: for, as by Adam all die, even so by
23. Christ will all be made alive. But each in his own order: Christ, a first-fruits; then
24. they *that are* Christ's, at his coming. Then *will* the end *be*, when God the father de-

- livereth up the kingdom to *him*, during which he will destroy all dominion and all
25. authority and all power : for he will reign till he hath put every enemy under his feet ;
26. inasmuch as *God* hath put all things under
27. his feet : and *so* the enemy death will be destroyed at last. Now, when *the scripture* saith, *All things are put under him* ; it manifestly means *a subjection* besides *the subjection* to him who put all these things
28. under *Christ*. But the son himself, when all these things are put under him, will also submit to God, who put all things under him ; that God may be all in all.
29. Besides, what advantage above the *other* dead will they have, who are submitting constantly to baptism ? Why indeed are they *thus* baptised, if *the* dead will certainly
30. live no more ? Why should we too expose
31. ourselves to *the danger of it* every hour ? I die daily on account of the boastful confidence, which I have in Christ Jesus our
32. Lord. And, since I fought, as far as a man could, with beasts at Ephesus, what advantage *shall I have* ? If *the* dead will not be raised, let us eat and drink, for to-morrow
33. we die. Do not deceive yourselves : bad

34. company corrupt good manners. Be sober unto righteousness, and mistake not : for some have not a knowledge of God. I speak *this* to your shame.
35. But some one will say, Why are the dead raised up? and with what body must they
36. come? Thou foolish *man*! what thou sowest, is not brought to life, except it die :
37. and what thou sowest, is not sown that body which it will be, but a bare grain, of wheat, perhaps, or one of the other *grains* :
38. and God giveth it a body as he pleaseth ; and to each of these seeds it's own body.
39. All flesh is not the same flesh ; but *there is* one flesh of men, and another flesh of beasts, and another of birds, and another of fishes.
40. *There are* also heavenly bodies and earthly bodies ; but the glory of the heavenly *is* one, and that of the earthly *is* another.
41. *There is* one brightness of *the* sun, and another brightness of *the* moon, and another brightness of *the* stars : even one star excelleth another star in brightness. So *will* the resurrection of the dead also *be*. *Man* is sown unto corruption ; he is raised in incor-
42. ruption : he is sown in dishonour ; he is raised in glory : he is sown in weakness ; he

44. is raised in power: he is sown an animal body; he is raised a spiritual body. There is an animal body, and there is a spiritual
45. body; and thus saith the scripture, *The first man Adam became a living soul*: but the last Adam *is* a spirit, that giveth life.
46. The spiritual, however, *was* not first, but the
47. animal; and afterward the spiritual. The first, a man from *the* ground, *was* dust: the second, a man from heaven, *was* heavenly.
48. They, that *are* earthy, *are* like the *Adam* of the ground; and they, that *are* heavenly,
49. like him from heaven. And, as we have borne the likeness of the earthy *man*, we shall also bear the likeness of the heavenly.
50. I mean this, brethren, that flesh and blood cannot inherit a divine kingdom; nor will this corruption inherit the incorruption
51. *thereof*. Behold! I tell you a mystery: we shall not all die indeed, but we shall all be
52. changed, in a moment, in the glance of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised in-
53. corruptible, and we shall be changed. For this corruptible must put on incorruption,
54. and this mortal must put on immortality. But, when this corruptible shall have put

on incorruption, and this mortal shall have put on immortality ; then will that scripture be fulfilled, *Death is swallowed up in victory*. O ! grave, where *is* thy victory ? O ! death, where *is* thy sting ? The sting of death *is* sin, and the power of sin *is* the law. But thanks *be* to God, who giveth us the victory through our Lord Jesus Christ ! Therefore, my beloved brethren ! be ye stedfast, immoveable, always abounding in the work of the Lord ; knowing that your labour will not be vain in *the* Lord.

C.xvi. Now concerning the collection for the v. 1. saints, do ye also follow, on the first *day* of the week, my orders to the churches of Galatia. Let each of you lay by him in store according to his ability ; that collections 2. may not be made when I come. And, when I come, whomsoever ye shall approve, them will I send with letters to carry 3. your liberality unto Jerusalem : but, if it be worthy of my going also, they shall go with 4. me. And I will come to you, when I have gone through Macedonia ; for I am going 5. through Macedonia. And it may be that I shall continue with you, and even pass the 6.

- winter with *you* ; that ye may send me for-
7. wards whithersoever I shall go. For I do not choose to see you now, in passing *only* ; as I hope to stay some time with you, if the
8. Lord permit. But I shall stay at Ephesus
9. until the pentecost : for a great door of employment is opened to me, and *there are*
10. many opposers. Now, if Timothy come, take care that he continue without fear among you ; for he is performing the work
11. of *the* Lord, as I also am. Let no one, therefore, set him at nought ; but send ye
12. him forwards in peace. Now concerning *our* brother Apollos, I earnestly desired him to go unto you with the brethren : but it was not his wish altogether to go now ; but
13. he will go at a convenient season. Be watchful ; stand firm in the faith ; acquit yourselves like men ; strengthen yourselves.
14. Let all things be done *by* you in love.
15. But I exhort you, brethren, with respect to the family of Stephanas, (for ye know that it is a first-fruits of Achaia, and *that* they have given themselves up to relieve
16. the saints) to submit yourselves unto such, and to every one that helpeth us in our la-
17. bours. I am glad at the coming of Ste-

- phanas and Fortunatus and Achaicus, because, what was wanting on your part, they
18. have supplied; for they refreshed my spirits and your's: acknowledge, therefore, such *men*.
19. The churches of Asia salute you. Aquila and Priscilla, with the congregation in their house, send you many salutations in *the*
20. Lord. All the brethren salute you. Sa-
21. lute each other with a holy kiss. The salutation of *me* Paul with mine own hand.
22. If any one love not the Lord Jesus Christ, let him be separated *from you*. Our Lord
23. is coming. The favour of our Lord Jesus
24. Christ *be* with you! My love *be* with you all in Christ Jesus! Amen.
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THE
 SECOND EPISTLE
 TO
 THE CORINTHIANS.

- Chap. i. PAUL, an apostle of Jesus Christ by a divine appointment, and Timothy *our* brother, unto the church of God, which is in
2. Corinth, and to all the saints in Asia: favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ!
 3. Blessed *be* the God and father of our Lord Jesus Christ! the father of mercies and
 4. God of all comfort; who giveth us comfort in every affliction, so that we are able to comfort others in all *their* affliction by that comfort, wherewith we ourselves are
 5. comforted by God: for, as the sufferings of Christ are abundant in us, so doth our com-

6. fort also abound through Christ. For, if we be afflicted, it is for your encouragement and salvation: and, if we be comforted, it is *also* for your encouragement, which sheweth itself by enduring the same
7. sufferings that we also suffer. And our hope of you is firm; for we know that, as ye are partakers of these sufferings, *ye will* likewise
8. *be partakers* of this encouragement. For we wish you to know, brethren, concerning that affliction, which befel us in Asia, that it lay exceedingly heavy upon us, above our strength, so that we despaired
9. even of life. But we had this conviction of death within ourselves, that we might *learn* not *to* trust in ourselves, but in that God
10. which raiseth the dead to life; who delivered us from so great a death, and *now* delivereth, and will, we trust, still deliver:
11. whilst ye also assist us by prayer, that, as this gracious deliverance *was* by the means of many persons, thanks might be returned
12. by many on our behalf. For we boast in this testimony of our conscience, that, with the greatest simplicity and purity, not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned our-

- selves in the world ; and more particularly
13. to you. For we are writing to you no other things than what ye know and ac-
 14. knowledge, and, I hope will acknowledge (for ye in turn acknowledged us to be your boast, as ye *are* our's) to *the* last, even unto the day of our Lord Jesus Christ.
 15. And, under this confidence, I was intending to come to you before, that ye might
 16. have a second advantage ; and to pass through you into Macedonia, and to return to you from Macedonia, and to be sent for-
 17. wards by you towards Judea. Having this intention therefore, was I fickle ? Or are my intentions like the intentions of fleshly *men*, that my yea should not be yea, and
 18. my nay, nay ? But, as God *is* true, our doctrine among you was not yea and nay :
 19. for Jesus Christ, the son of God, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but was yea in him, *even* in God, unto *his*
 20. glory through us : for all God's promises *are* thus yea in him, and thus truth in him.
 21. For he, who gave us authority unto you
 22. in Christ, and anointed us, *is* God ; who also set his own seal upon us, and gave us

23. the pledge of the spirit in our hearts. And I call upon God as a witness to myself, that out of tenderness to you I have not yet
24. come to Corinth : not that we are Lords of your faith, but helpers of your joy ; for by
- C. ii. this faith ye stand. But I determined this
- v. 1. in myself not to come again unto you in
2. sorrow : for, if I make you sorrowful, who then is to gladden me? *None* but he, whom
3. I have made sorrowful. And I wrote unto you for this very reason, that I may not have sorrow, when I come, from those who ought to gladden me ; having this confidence in you all, that my joy is *the joy*
4. *also* of you all. For in great affliction and distress of heart I wrote unto you with many tears ; not to make you sorry, but to make known unto you the more abundant love,
5. which I have towards you. Now, if any one have given me uneasiness, this uneasiness is not mine *only*, but the mutual *uneasiness*
6. *of* you all. That I may not add any more burthen, let that rebuke of the many
7. be sufficient for that *man* : so that, on the contrary, forgive the *man*, and comfort *him*, lest he be swallowed up with excessive
8. sorrow. Wherefore, I beseech you, con-

9. firm *your* love towards him. And for this cause also did I write, to prove whether ye
10. are obedient in all things. And whom ye forgive any thing, I also *forgive*: for indeed, if I forgave any thing, I forgave *it* for your sakes, before Christ, that Satan may not
11. gain an advantage over us; for we are not ignorant of his devices.
12. Now, when I was come to Troas on account of the gospel of Christ, and a door was opened for me in *the* Lord, I had no rest in my mind, because I found not Titus
13. my brother: so I left them, and went away
14. to Macedonia. And thanks be unto God! who leadeth us in triumph always in Christ, and maketh known by our means the smelling *incense* of his knowledge in every place:
15. for we are in God a sweet favour of Christ *both* unto them that are delivered, and them
16. that are lost: to one a deadly favour unto death; to the other, a living favour unto life; according to the suitableness of each.
17. For we do not, like most, corrupt the word of God, but as in sincerity, but as from God, speak we before God in Christ.

C. iii. Are we beginning to commend ourselves
v. 1. again? *By no means*; unless we want, as
some *do*, letters of commendation to you,
rather than *letters* of commendation from
2. you. Ye are our letter written in your
hearts, understood and read by all men;
3. shewing yourselves to be a letter of Christ
delivered by us; written, not with ink, but
with a power of *the* living God; not on
plates of stone, but on plates of flesh in *the*
4. heart. And we have this confidence to-
5. wards God through Christ: not that we are
sufficient of ourselves to regard any thing as
coming from ourselves, but this sufficiency of
6. our's *is* from God; who hath also thought
us worthy to be ministers of a new cove-
7. nant, not of a letter, but of a spirit; for
the letter killeth, but the spirit giveth life.
Now, if that ministration in letters, engrav-
en upon stones, was *so* glorious, that the chil-
dren of Israel could not look upon the face of
Moses, because of that brightness in his face,
8. which is no more; must not this spiritual
9. ministration be much more glorious? For,
if that ministration of condemnation *were*
glorious, much more must this ministration
10. of acquittal abound in glory. For indeed

that glory is no glory with respect to the
11. excessive glory of *the other* : for, if that,
which is no more, *was* with glory ; much
more *must that*, which continueth, *be* in
12. glory. Having, therefore, this hope, we
use great plainness of speech ; and *are* not
13. like Moses, who used to put a veil upon
his face, that the children of Israel might
not at all look upon that, which is *now* no
14. more : (but their understandings were blind-
ed ; for until this very day the same veil
remaineth over the reading of that old co-
venant, not discovered to be done away in
15. Christ : but even at this day, when Moses
16. is read, a veil covereth their heart ; but,
when it shall turn to *the* Lord, that veil
17. will be removed : for the Lord is that spi-
rit, and, where that spirit of *the* Lord *is*,
18. there *is* liberty) but we all, with unveiled
face, beholding, as in a looking-glass, the
glorious brightness of *the* Lord, transform
ourselves after that image from brightness
to brightness, as through a divine power.

C. iv. Wherefore, as we have been graciously
v. 1. entrusted with this ministry, we continue
2. not in wickedness ; but have renounced the

secret practices of shame, not walking with a mischievous cunning, nor employing the word of God deceitfully; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight

3. of God. (Now, if our gospel also be hid,

4. it is hid through those destructive sins, by which the God of this *present* age hath blinded the understandings of the unbelievers; so that the brightness of this glorious gospel of Christ, who is an image of God,

5. doth not shine upon them.) For we proclaim not ourselves, but *our* Lord Jesus

Christ; and ourselves your servants for Je-

6. sus' sake. For that God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten *us* with the knowledge of that brightness of God, *which* is on *the* face of Jesus Christ.

7. But we have this treasure in earthen vessels, that this extraordinary strength may in every thing *appear to* be from God, and

8. not from ourselves. *We are* pressed, but not straitened: perplexed, but not wholly

9. at a loss: driven away, but not utterly for-

10. saken: thrown down, but not killed: bearing about every where the deadly marks of

the Lord Jesus on our body, that the life also of Jesus may be displayed in the same

11. body. For we, who are alive, are constantly delivered over unto death, that the life of Jesus also may be displayed in this mortal
12. body : so that death sheweth himself in us,
13. but life in you. Now, having that spirit of faith spoken of in scripture, *I believed, and therefore spake*, we also believe, and there-
14. fore speak : knowing that he, who raised the Lord Jesus to life, will also raise us through Jesus, and present us with you.
15. Now all these sufferings are for your sakes, that the favour *of the gospel*, abounding in many, may make thanksgivings abound
16. *also* unto the glory of God. Therefore we faint not ; for though our outward man decay, our inward man is renewed day by
17. day. For this light affliction, which *is* but for a moment, at length produceth for us, in a measure exceedingly abundant, an
18. eternal weight of glory. For we consider not the things, that are seen, but the things, that are not seen : for the things, that are seen, *are only* for a time ; but the things,

C. v. that are not seen, *are* eternal. For we
v. 1. know that, if this tent, wherein we dwell,

- which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal, in the heavens. For indeed in this *tent* we sigh with an earnest desire of cloathing ourselves with that heavenly habitation; if indeed, when we have stripped ourselves, we shall not be found naked. For truly we, who are in this tent, groan with the weight *thereof*; not that we wish *so much* to put off *this garment*, as to put on another, that mortality may be swallowed up in life. But he, that will accomplish for us this very thing, is God; who hath given us the pledge of the spirit.
6. Therefore we are confident at all times, though we know that, whilst we continue in the body, we are absent from the Lord:
- 7, 8. (for we walk by faith, not by sight) yet have we greater confidence and desire to depart from the body, and to be present
9. with the Lord. So then it is our ambition, whether present or absent from *him*, to
10. be acceptable unto him. For we must all be presented before the judgement-seat of Christ, that each may receive either good or evil, according to his deeds in the body.
11. Knowing, therefore, this terror of the Lord,

we persuade men, and act openly before God, and, I trust, appear plainly also to your
12. consciences. For we are not commending
ourselves again unto you, but giving you an
opportunity for boasting of us ; that ye may
be furnished against boasters of outward
13. appearance, and not in heart. For, if we
were extravagant *in our boasting*, it was
to God : and, if we are moderate, *it is* for
14. you. For the love of Christ is urgent upon
15. us, whilst we perceive that, as one died for
all, all then were dead ; and he died for all,
that they, being *thus* preserved unto life,
might no longer live unto themselves, but
unto him, who died for them and was raised
16. up to life. So then we henceforth know no
one after *the* flesh : and, if we have known
even Christ after *the* flesh, yet now know we
17. him no more : so that, if any one *be* in
Christ, *he is* a new creation ; the old things
18. are passed away : behold ! all things are be-
come new from God, who reconciled us to
himself by Jesus Christ, and gave us the mi-
19. nistry of this reconciliation : for it is God,
who is reconciling *the* world to himself in
Christ, *by* not imputing their sins unto them ;
and who hath given to us the doctrine of

20. reconciliation. We are ambassadors, therefore, for Christ: as if God were beseeching you through us, we entreat you, in behalf of
21. Christ, reconcile yourselves unto God: for he made him, who knew not sin, sin for us, that we might be acquitted before God C. vi. through him. And, as fellow-labourers v. 1. with God, we beseech you also, that this kindness of God, which ye have received,
2. be not in vain. For he saith: *I listened to thee in an acceptable time, and in a day of deliverance did I succour thee.* Behold! now is a time most acceptable: behold!
3. now is a day of deliverance. We give no offence in any thing, that our ministry be
4. not blamed; but in every respect approve ourselves as ministers of God by patiently enduring many things: by afflictions, by
5. distresses, by straights, by imprisonments, by wanderings, by labours, by watchings, by
6. fastings; by purity, by knowledge, by long-suffering, by kindness, by holy affections, by
7. love unfeigned, by true doctrine, by divine power, by the arms of deliverance in the
8. right-hand and left, by glory and disgrace, by evil report and good report; as deceivers,
9. but true; as ignorant, but full of know-

ledge; as dying, and behold! we are alive;
10. as chastened, but not killed; as sorrowful,
but always rejoicing; as poor, but making
many rich; as having nothing, but pos-
11. sessing all things. Our mouth is opened
towards you, O! Corinthians: our heart is
12. enlarged. Ye are not straitened in us,
but ye are straitened in your own affec-
13. tions. So then in return, I speak as unto
14. children, do ye also enlarge yourselves. Be
not yoke-fellows with unbelievers: for what
fellowship *can* righteousness have with ini-
quity? and what communion light with
15. darkness? and what agreement Christ with
Belial? What part then *can* a believer have
16. with an unbeliever? And what consent
hath a temple of God with idols? For ye
are a temple of *the* living God, as God hath
said: *I will dwell in them, and walk in*
them; and I will be their God, and they
17. *shall be my people.* Therefore, come ye out
from among them, and separate yourselves,
saith the Lord; and eat no unclean thing,
18. *and I will receive you to myself, and will be*
your father, and ye shall be my sons and
daughters, saith the Lord Almighty.

C. vii. Having, therefore, these promises, beloved *brethren*! let us cleanse ourselves from all filthiness of body and mind for complete holiness in *the* fear of God.

2. Make room for us: we have done wrong to no one, we have corrupted no one, we
3. have taken undue advantage of no one. I speak not *this* to condemn *you*; for I have told you before, that ye are in our hearts to
4. die together and live together. I *use* great plainness of speech towards you, I *have* much boasting on your behalf: I am filled with comfort and with joy exceedingly abundant from every affliction, which I *en-*
5. *dure*. For indeed, when we were come to Macedonia, our flesh had no respite, but we were afflicted on all *sides*: without *were*
6. *fightings*; within, alarms. But that God, which encourageth the humble, encouraged
7. us by the coming of Titus: and not only by his coming, but also by that encouragement, which he received on your account; reporting to us your longing, your sorrow, your zeal on my behalf; so that I was the more glad, on seeing no reason to repent of
8. the uneasiness, which I gave you by that letter; though indeed I did repent. For

perceiving that ye were made uneasy by that
9. letter but for a short time, I now rejoice;
not because ye were made uneasy, but because your uneasiness ended in repentance:

10. for godly sorrow at length produceth a repentance, that will not change it's mind, unto salvation; but the sorrow of the world

11. at last produceth death. For behold! this godly sorrow of your's, what earnestness it produced in you! what excuses! what indignation! what reverence! what fond affections! what zeal! what revenge! Ye have shewn yourselves altogether pure in

12. this matter. So then I wrote unto you, not *so much* on his account, who had done wrong, nor on his, who suffered wrong; but that the earnestness of your concern for me might be made manifest in the sight of God.

13. On this account we were encouraged, and an abundantly greater joy was added to our encouragement by the joy of Titus, for his

14. spirits were refreshed by you all; so that, if I had boasted of you at all to him, I was not ashamed: but, as all things, which I had spoken to you, were true, so this our boast-

15. ing of you to Titus proved also true. And his affections are exceedingly towards you,

when he calleth to mind the obedience of you all, how ye received him with fear and
16. trembling. I rejoyce, therefore, that I have confidence in you in every respect.

C.viii. Now, brethren! we signify unto you the
v. 1. extraordinary generosity that hath been displayed by the churches of Macedonia: for, during much trial of affliction, the abundance of their want and their great poverty were
2. rich in a plenteous liberality. For, I declare, according to *their* ability and above *their*
3. ability, they besought us, of their own accord, with much entreaty, to accept this liberal communication of relief to the saints:
4. and not as we supposed; for they devoted themselves to the Lord first and *then* to us
5. through *the* will of God; so that we entreated Titus to finish among you also this contribution, in which he was engaged.
6. As, therefore, ye abound in every thing, in faith, and doctrine, and knowledge, and all earnestness, and in your love towards us, so abound likewise on this *occasion* of liberality.
7. I am not laying an injunction upon you, but am making trial of the genuineness of your love by the earnestness of
8.

9. others. For consider the kindness of our Lord Jesus Christ; how, while he was rich, for your sakes he became poor, that ye
10. through his poverty might be rich. But I am *only* giving my opinion in this matter, as for your advantage; for ye began, not only to be willing, but also to perform, a
11. year ago. Now, therefore, finish your performance; that, as there *was* a forwardness from being willing, so there may be a finishing also from *your* present plenty. For, if this willingness be first found, it *will be* acceptable according to what it hath, not according to what it hath not. Not that
13. others may be eased, and ye burthened, but to *make* an equality; your abundance at this time against their deficiency, as their abundance also *at another* against your deficiency; that there may be an equality, according to this scripture: *He, who gathered much, had nothing over; and he, who gathered little, came not short.*
15. Now thanks *be* unto God for putting the same earnestness on your behalf into the
17. heart of Titus! for he gladly received *my* exhortation; and, from an extraordinary earnestness, went forth unto you of his own

18. accord. And we have sent with him the
brother, whose praise in the gospel is
19. throughout all the churches. And not
merely so, but he was appointed our fellow-
traveller by the churches, with this libera-
lity, which is under our management to the
20. glory of God himself, at my desire, cau-
tious as I am in this respect, that no one
may blame me in the service of these plen-
21. tiful contributions; taking care beforehand
to be irreproachable not only in the sight of
22. *the* Lord, but also in the sight of men. We
have sent therefore, *I say*, with Titus that
our brother, whom we have often expe-
rienced in many *services* to be zealous, but
unusually zealous in this; under much con-
23. fidence in your *treatment of him* as my
companion *often* instead of Titus, and a fel-
low-labourer with *him* to you; and of *them*
both, as our brethren, messengers of *various*
24. churches, a glory to Christ. Wherefore,
display to them the proof of your love and
our boasting of you, in the sight of the
churches.

C. ix. But indeed concerning this relief of the
v. 1. faints it is superfluous for me to write unto

2. you ; because I know your willingness, of which I say boastfully to *the* Macedonians, that Achaia hath been ready a year ago : and this zeal of your's hath provoked many.
3. But I have sent the brethren, that our boasting of you in this respect may not be groundless, and that, as I told *them*, ye may
4. be ready : lest, if *the* Macedonians come with me and find you unprepared, we, not to say ye, by such a falling-off should be brought
5. to shame. Therefore, I thought *it* proper to advise these brethren to go to you first, and to prepare beforehand the bounty, which ye signified some time ago ; that the same might be ready thus as a bounty, and not as
6. an unreasonable extortion. Now he, who soweth sparingly in this matter, will reap also sparingly ; and he, who soweth bountifully, will reap also bountifully. Each,
7. as he is before disposed in *his* heart ; not grudgingly, or by constraint : for God loveth
8. a cheerful giver. And God *is* able to make every kindness abound unto yourselves ; so that in every thing at all times ye may have all sufficiency, and abound in every good
9. thing ; as it is written : *He scattered abroad ;*

he giveth to the poor; his kindness abideth for ever.

10. Now may he, who supplieth seed to the sower and bread *also* for food, supply and multiply this seed of your's, and make this
11. produce of your liberality to thrive, by enriching you in every thing unto all bountifulness, such as now causeth through you
12. thanksgiving unto God! For the supply of this contribution not only filleth up the wants of the saints, but also runneth over
13. in many thanksgivings unto God: *for* through this proof of service God is glorified, by your subjection to the profession of Christ's gospel, and by this liberal contribution to them and to all, and by their
14. prayer in your behalf; being affectionate towards you on account of your great and
15. godlike kindness. Thanks, therefore, *be* unto God for his unspeakable gift!

C. x. Now I Paul myself, who am humble before you in person, but am bold towards you in my absence, entreat you by the

2. meekness and gentleness of Christ: and I pray, that I may not be bold, when I am present, with that confidence wherewith I

- expect to be bold towards some, who suppose us to walk after *the* flesh. For we walk in *the* flesh *indeed*, but not after *the* flesh; and carry on a war, but the weapons of this warfare *are* not carnal, but powerful in God to *the* destruction of strong holds; throwing down reasonings and every height that raiseth itself up against the knowledge of God, and enslaving every thought unto the obedience of Christ, and standing in readiness to punish every disobedience, when your obedience is complete.
7. Consider what is before you. If any one feel confidence in himself upon being Christ's, let him in turn consider this with himself, that as he is Christ's, so are we also.
8. For, if I should boast even more abundantly of that authority, which the Lord gave us for *your* improvement, and not for your
9. destruction, I should not be disgraced: that I may not be supposed to terrify you *only*
10. by these letters. For his letters, say they, are weighty and strong; but his bodily presence
11. *is* weak, and his words, contemptible. Let such consider this, that, as we are in word by letter, when absent, such *we were* also in
12. deed, when present. For we do not ven-

ture to reckon or compare ourselves with those, who commend themselves *indeed*, but are not aware, that they are measuring themselves by themselves and comparing themselves with themselves *only*. But we will not boast of what we have not measured; but according to the measure of that rule, which God portioned unto us. For we do not stretch ourselves too far, as if we reached not to you; for we do reach even to you in the gospel of Christ: not boasting in what we have not measured, in other mens' labours; but hoping, as your faith shall thrive, to have our rule lengthened abundantly among you, so as to preach the gospel beyond your country: not boasting, *I say*, by another's rule, of what was already measured. Now let him, that *is willing* to boast, boast in *the* Lord; for not the commender of himself is approved, but he, whom the Lord commendeth.

C. xi. I wish ye had borne with this boasting of mine a little: but do bear with it. I am zealous for you with an extraordinary earnestness: for I had determined with myself to present you as a chaste virgin to a hus-

3. band, *even* to Christ ; but am afraid lest, as the serpent deceived Eve by his craftiness, so your minds have been corrupted from
4. the simplicity, which *is* in Christ. For, if *that person* preach another saviour to come, whom we did not preach ; or, *if* ye receive another spirit, which ye did not receive *from us* ; or another gospel, which ye have not *already* accepted ; ye might *even then*
5. have easily borne with *me*. For I consider myself as inferiour in nothing to the very
6. greatest apostles. And, if I *be* but a vulgar man in speech, yet *I am* not in knowledge ; but in every thing have shewn myself to the
7. uttermost among you. Have I then done wrong in letting myself down, that ye might be raised up, by preaching without gift the
8. gospel of God among you ? I robbed other churches by receiving wages, for the purpose of *my* ministry to you : and, when I was with you and in want, I was not bur-
9. thensome to any one ; for the brethren, who came from Macedonia supplied for me that deficiency : so in every thing I kept myself unburthened to you, and will
10. keep myself. *As the* truth of Christ is in me, this boasting shall not be stopped against

11. me in the regions of Achaia. Why? because I do not love you? God knoweth
12. *that I love you.* But what I now do, I will also continue to do, that I may cut off the pretence of those, who wish for a pretence; so that, wherein they boast, they may be
13. found no better than ourselves. For such *are* false apostles, men of deceitful actions; transforming themselves into apostles of
14. Christ. And no wonder; for Satan himself putteth on the appearance of an angel of
15. light: so that it is no great matter, if his ministers also put on the appearance of ministers of righteousness: whose end will be according to their works.
16. I say again, let no one think me a fool: if so, at least then receive me as a fool,
17. that I also may boast a little. What I am going to say, I say not from the Lord, but as a fool upon this subject of boasting.
18. Since many boast after the flesh, I will
19. boast also (for ye, who are men of understanding, easily bear with such foolish people.
20. For ye suffer, if a certain person make slaves of you; if a certain person devour *you*; if a certain person take of *you*; if a certain person raise himself against *you*; if a

21. certain person smite you on *the* face.) I am speaking with respect to *my* reproach, as though we were *so* weak : for wherein any one can venture *to boast*, I speak foolishly,
22. I can venture also. Are they Hebrews? so am I. Are they Israelites? so am I.
23. Are they Abraham's posterity? so am I. Are they ministers of Christ? I speak foolishly, I am above *them* : in labours more abundant; in stripes far exceeding *them*; in prisons more frequent; in deaths oft.
24. From the Jews have I received five times
25. forty *stripes* save one; thrice have I been scourged; once was I stoned; thrice have I suffered shipwreck; a night and a day
26. have I floated in the sea: often, on my journies, in dangers of floods, in dangers of murderers, in dangers from mine own nation, in dangers from heathens, in dangers in cities, in dangers in wildernesses, in dan-
27. gers by sea, in dangers among false brethren: in labour and weariness; in watchings often; in hunger and thirst; in cold
28. and nakedness; *and*, besides these outward things, this pressure upon me daily, the
29. anxiety for all the churches. Who is weak in *the faith*, and I faint not *with sorrow*?

Who stumbleth, and I burn not *with zeal*?
30. If I must boast, I will boast of these infirmi-
31. ties. The God and father of our Lord
Jesús Christ, who is blessed for evermore!
32. knoweth that I lye not. In Damascus the
governour under Aretas the king was
guarding that city with an intent to seize
33. me; but I was let down the wall-side in a
basket through a window, and escaped his
hands.

C. xii. Doubtless it is not proper for me to boast.

v. 1. Shall I come then to visions and revela-
2. tions of *the* Lord? I know a man, after he
had been a Christian fourteen years, carried
away, whether with *his* body, I cannot tell,
or without *his* body, I cannot tell; (but
God knoweth *this to be true*) into *the* third
3. heaven. And I know that this man, whe-
ther with *his* body, or without *his* body, I
4. cannot tell; (God knoweth *this to be true*)
was carried away into Paradise, and heard
strange words, which it is not possible for a
5. man to utter. Of such a *man* I will boast;
but of myself I will not boast, except in my
6. weakneses. If, however, I were willing to
boast, I should not be foolish; for I will tell

- the truth :—but I forbear, lest any one think of me above what he seeth me *to be*, or hear-
7. eth of me. And, that I might not lift myself up through the greatness of these revelations, a thorn in the flesh was assigned me,
8. a messenger of Satan, to buffet me. With respect to this I thrice besought the Lord,
9. that it might depart from me : but he said unto me, My favour is sufficient for thee : since power is *seen* to perfection in weakness. Most gladly, therefore, will I rather boast in these weaknesses of mine, that this power of Christ may overshadow me.
10. Therefore, I take pleasure in weaknesses, in bodily hurts, in distresses, in wrongful usage, in imprisonments, for Christs' sake : for,
11. when I am weak, then am I strong. I made myself foolish in boasting ; ye compelled me : but I ought to have been commended by you ; for I come not behind even the greatest apostles, though I am but nothing.
12. The proofs indeed of the apostle were fully displayed among you, in all patience, in
13. signs and wonders and mighty works. For in what were ye inferiour to the other churches, but that I was not burthen some
14. unto you ? Forgive me this wrong. Be-

hold ! I am ready to come a third time unto you, and I will not be burthensome unto you : for I am not seeking your's, but you ; as the children ought not to lay up stores for the parents, but the parents for the children. But I will most gladly bestow, and bestow *even* myself, for your souls : even though, the more I love you, I be loved the less myself. However, it may be, that I was not burthensome unto you *indeed*, but craftily deceived you *some other way*. Did I then take an undue advantage of you by any one, whom I sent unto you ? I entreated Titus *to go*, and sent with him that brother : did Titus take any undue advantage of you ? Did we not walk with the same disposition ? *Did we not walk* in the same steps ? Do ye think, on the other hand, that we are making excuses to you ? Before God in Christ we speak all these things, beloved *brethren!* for your improvement. But I am afraid, lest, when I come, I should find you such as I do not wish ; and I be found by you such as ye wish not : lest there be *among you* strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels : lest me, on the other

hand, when I am come unto you, my God should humble, and I should bewail many that have done wrong before, but have not repented of the uncleanness and fornication and lasciviousness, which they have committed.

- C.xiii. I am preparing for the third time to
- v. 1. come unto you. By *the* mouth of two or three witnesses shall every matter be established.
 2. I told *you* before, and I tell you beforehand the second time, as if present, though absent, and by letter, to those who have heretofore done wrong, and to all the rest, that, when I am come again, I will not
 3. spare *them*; since ye are desirous of a proof of Christ's speaking by me, who is not weak towards you, but is powerfully displayed
 4. among you. For, though he died on a cross in weakness, yet he liveth by divine power: and we, in the same manner, are weak in him, but shall shew ourselves alive with him by a divine power among you.
 5. Try yourselves whether ye be in the faith; examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you? un-
 6. less ye are without judgement. I trust,

- however, that ye will be convinced, that we
7. are not without judgement. But I pray unto God, that he would do unto you no evil at all : not that our judgement may appear, but that ye may do what is right, *even* though we should appear without judgement.
 8. For we have no power against the
 9. truth, but in behalf of the truth. And we rejoice, when we are weak, and ye are strong : and this is what we pray for, *even*
 10. your fitness. And for this cause I write thus, when absent, that I may not use sharpness with you, when present, according to the authority, which the Lord hath given me, for improvement and not for destruction.
 11. Finally, brethren! rejoice, make yourselves complete, encourage each other, be of one mind, be at peace : and the God of love
 12. and peace be with you ! Salute one another with a holy kiss : all the saints salute you.
 13. The favour of our Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, be with you all ! Amen.
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THE EPISTLE

TO

THE GALATIANS.

- Chap. i. **PAUL** (an apostle, not from men, nor by
 v. 1. *any* man, but by Jesus Christ, and God *the*
 2. father, who raised him from the dead) and
 all the brethren, that are with me, to the
 3. churches of Galatia: favour unto you and
 peace from God our father and our Lord
 4. Jesus Christ! who gave himself for our
 sins, that he might take us out of the present
 wicked age, according to the will of God
 5. our father: to whom be the glory for ever
 and ever! Amen.
 6. I wonder that ye are so soon transferring
 yourselves from Christ, who called you with
 7. favour, to another gospel: which indeed is

- not another ; but there are some that trouble you, and wish to alter the gospel of
8. Christ. But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach *it* unto you, let
9. him be rejected. As I told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from *us*, let him be rejected. For
10. am I now seeking the approbation of men or of God? If indeed I were attempting to please men, I should not be a servant of
11. Christ. But I give you to understand, brethren, that the gospel, preached by me, is
12. not according to man : for indeed I did not receive it from man, nor from mine own knowledge ; but by a revelation of Jesus
13. Christ. For ye have heard of my former way of life in the religion of the Jews ; that I used to harass and lay waste exceedingly
14. the church of God : and made advances in the Jewish religion above most of the same age in my nation, from a more abundant zeal for the traditions of my fathers. But
15. when God, who set me apart from my birth and called *me* by his favour, was pleased to
16. reveal his son by me, that I might proclaim

- the glad tidings of him among the nations ;
17. immediately, without having recourse to flesh and blood, or going up to Jerusalem to them, who were apostles before me, I went away into Arabia, and came back again to
 18. Damascus. Three years after, I went up to Jerusalem to enquire for Peter ; and abode
 19. with him fifteen days. But I saw no other of the apostles, save James the Lord's brother. And *as to* what I am writing to you,
 21. behold ! before God, I lye not. Afterwards I went into the countries of Syria and
 22. Cilicia ; and was unknown in person to those churches of Judea, which *acknow-*
 23. *ledged* Christ ; they had only heard, He, who harassed us once, is now preaching that faith, which he was lately laying waste.
 24. And they were glorifying God on my behalf.

- C. ii. Fourteen years after, I went up again to
- v. 1. Jerusalem with Barnabas, and took Titus
 2. also with me : but I went up by *the direction of* a revelation, and laid before them that gospel, which I preach among the Gentiles ; *yet* not as though I were running, or
 3. had run, in vain. But Titus, who was with

- me, though a Greek, would have been compelled to circumcise himself by some false brethren, who had craftily introduced themselves to observe maliciously that liberty, which we have in Christ Jesus, that they might make us slaves: with whom we complied not even for a moment, that the true gospel might still continue among you.
- Now they, who had the character of being something (whatever they were, it maketh no matter to me; God accepteth no man's person) they, *I say*, who had this character, gave me no instructions; but, on the contrary, perceiving that I had been entrusted with the gospel of uncircumcision, as Peter *with that* of circumcision; (for he, who gave Peter the authority of an apostle to the Jews, gave me also a commission to the Gentiles) and understanding what favour had been shewn me, these pillars, James and Cephas and John, gave unto me and Barnabas a right-hand of fellowship, that we *should go* to the Gentiles, and they to the circumcision: only that we should remember our poor countrymen; and I accordingly was very earnest in that matter.
- Now, when Peter came to Antioch, I

withstood him to *the* face, because he was
12. to be blamed : for, before some came from
James, he used to eat with the Gentiles ;
but, when they came, he withdrew and se-
parated himself from *them*, fearing those
13. of *the* circumcision. And the other Jews
also played the hypocrite with him ; so
that even Barnabas was led away too by
14. this hypocrisy. But, when I saw that they
were not keeping the strait path of the
truth of the gospel, I said unto Peter before
them all : When thou, who art a Jew, liv-
est like the Gentiles, and not like the Jews,
why dost thou compel the Gentiles to live
15. like the Jews ? We, who were born Jews
16. and not sinners of *the* Gentiles, convinced
that no man can be acquitted by a per-
formance of any law but only by faith in
Jesus Christ, even we have believed on
Christ Jesus, for acquittal by faith in Christ
rather than by *the* performance of a law ;
for by no performance of a law will any
17. man ever be acquitted. But if we, after
looking for acquittal in Christ, place our-
selves in the condition of sinners, must
18. Christ *be made* a minister of sin ? By no
means. For, if I build up again what I

- had destroyed, I place myself in the condition of a transgressor. For I, who was under a law, died to a law, that I might live unto God. I have been crucified with Christ; so that I live myself no longer, but Christ liveth in me: and my life now in *the* flesh, I live by faith in that son of God, who loved me and gave himself for me. I will not set aside this kindness of God: for, if an acquittal *could be had* by any law, then did Christ die in vain.

- C. iii. O! foolish Galatians, who hath bewitched you. 1. you from obedience to the truth? before whose eyes Jesus Christ crucified was so clearly represented. I wish to know this one thing of you: did ye receive the spirit from *the* performance of a law, or from obedience to faith? Are ye so foolish as to look for completion from *the* flesh, after beginning in *the* spirit? Have so many things been done for you in vain? if indeed in vain. Now did he, who supplied you with the spirit, and wrought miracles among you, do these things from a performance of a law, or an obedience to faith? 6. as Abraham believed God, and it was reck-

7. oned unto him for righteousness. Understand, therefore, that they of faith are *the*
8. *only* sons of Abraham: and the scripture, foreseeing that God would justify the Gentiles by faith, made this promise long ago to Abraham: *All the Gentiles will be blessed*
9. *in thee*. So then they of faith are blessed
10. with that faithful Abraham. For as many as profess a performance of a law, are liable to a curse: for it is written, *Cursed be every one, that continueth not in the performance of all the precepts of this book of*
11. *the law*. (Moreover that no one can be righteous before God by a law, is plain from this scripture, *The righteous by faith*
12. *only will save his life*. But the law is not of faith; for it saith, *The man, who performeth these things, shall live by them*.)
13. Now Christ hath bought us off from this curse of the law, by being made a curse for us; for it is written, *Cursed is every one,*
14. *which hangeth on a tree*: that the blessing of Abraham might come in Christ Jesus unto the Gentiles, for us to receive through this faith that promise of the spirit.
15. Brethren! I am speaking of a common

- custom. An agreement amongst men, once settled, no one can set aside, or add any
16. thing to *it*. Now those promises were spoken to Abraham and to his offspring. *The scripture* saith not, To thine offsprings; as if *speaking* of many, but as if *speaking* of one, To *thine offspring*: which is Christ.
17. Now I mean this: a covenant, which had been settled long ago by God, the law, given four hundred and thirty years after, cannot
18. set aside so as to destroy the promise. For, if the inheritance *be* by a law, it is not then by a promise; but God kindly gave it unto
19. Abraham with a promise. To what *purpose* then *was* the law? because of the transgressions *of the world*, until that offspring, to which the promise belonged, should come, *was the law* introduced, through the ministry of angels, by *the* hand of a mediator.
20. But this mediator had no concern with one *of the parties*; and God is *but* one *of the*
21. *two*. Is the law then against the promises of God? by no means: for, if any law could have been given, able to save life, then truly would this acquittal have been by a law.
22. But the scripture hath shut up all mankind together under sin, that the promise by faith

23. might be given to the believers. For before that faith came, we were kept shut up together under a law until that faith should be
24. revealed : so that the law was our conductor unto Christ, that we might be delivered
25. by faith. But, now this faith is come, we
26. are no longer under a conductor : for ye are all sons of God through this belief in
27. Christ Jesus. For as many of you as were baptized unto Christ, have put on Christ.
28. There is no Jew, nor Greek ; there is no slave, nor free-man ; there is no male, nor female, for ye are all one, in Christ Jesus.
29. And, if ye *are* Christs', then are ye Abraham's offspring, and heirs according to promise.

- C. iv. Now what I mean *is, that* as long as the
v. 1. heir is a child, he differeth nothing from a servant, though every thing be his property : but he is under guardians and stewards until the time appointed by the father.
2. And we, in the same manner, whilst children, were kept as servants under the elements of the world : but, when the full time was come, God sent forth his son, born of a
3. woman and under a law, to buy out the
4. woman and under a law, to buy out the
5. woman and under a law, to buy out the

- freedom of those under a law, that we might
6. receive the adoption of sons. And, *to shew* that ye are sons, God sent forth the spirit of his son into your hearts, crying out, Abba!
 7. Father! So then thou art no longer a servant, but a son; and, since a son, a heir also
 8. of God through Christ. Then indeed, from an ignorance of God, ye were slaves to what
 9. are in truth no gods: but now ye know God, or rather are known by him, why are ye turning back again to these weak and beggarly elements, to which ye are desirous
 10. of becoming slaves as before; and are observing days, and months, and times, and
 11. years? I am afraid for you, lest I have bestowed upon you labour in vain.
 12. Be as I *am*; for I indeed *am* as ye *are*:
 13. I entreat you, brethren! Now ye know with what weakness of the flesh I preached
 14. the gospel unto you at first: and that trial of mine in the flesh ye did not despise nor disdainfully reject, but received me as a messenger of God, as Christ Jesus *himself*.
 15. How happy were we then in each other! for I declare unto you, that, had it been possible, ye would have plucked out your
 16. very eyes and given them unto me. So then

- I am become your enemy by dealing truly
17. with you ! Their zeal for you is not for your good, but from a wish to shut you out from us, that ye may be zealous of them.
 18. It is good indeed to have a zeal at all times for a good person ; and not only when I am present with you.
 19. My dear children ! whom I am bearing
 20. again, till Christ be formed in you ; I was wishing to come unto you lately, and to change my voice : for I am distressed about
 21. you. Tell me, ye, who wish to be under a
 22. law, will ye not listen to that law ? It is written then, that Abraham had two sons ; one by the servant, and one by the free-
 23. woman. Now that by the servant was born after the usual manner ; but that by the free-woman, in consequence of the promise.
 24. Which things have a further meaning ; for these *women* signify the two covenants : one *covenant* from mount Sinai, bearing children to bondage ; which is meant by Hagar :
 25. for this *character*, Hagar, signifieth mount Sinai in Arabia, and agreeth with the present Jerusalem, which is in bondage
 26. with her children. But the Jerusalem, *which is* above, is signified by the free-

27. woman, who is the mother of us all. For it is written, *Rejoice, thou barren! that bearest not: break out into a loud cry, thou that travailest not! for the children of the forsaken woman will be more than her's who*
28. *hath the husband.* Now we, brethren! as
29. Isaac was, are children of promise. But, as he, who was born after *the* flesh, used to vex him, who *was* after *the* spirit; even so *is it*
30. now. But what saith the scripture? *Send away the servant and her son: for the son of the servant must not inherit with the son*
31. *of the free-woman.* So then, brethren! we are not children of a servant, but of that free-woman.

- C. v. Continue, therefore, in this liberty, with
- v. 1. which Christ hath made you free; and fasten not yourselves in a yoke of slavery.
2. Behold! I Paul tell you, if ye circumcise yourselves, Christ will profit you nothing:
3. and I declare again earnestly to every man, who circumciseth himself, that he is bound
4. to perform the whole law. Ye, who seek for acquittal under a law, have done with
5. Christ: ye are fallen from that favour. For we entertain a hope of acquittal under a

6. spiritual *dispensation* by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, which sheweth itself in love. Ye were running well: who hath come in your way, that ye should
7. not obey the truth? Such persuasion *was* not after the manner of him, who called
8. you. A little leaven leaveneth the whole
9. lump. I have the utmost confidence in
10. you, that ye will not alter your minds: and he, that causeth you this trouble, shall bear
11. the punishment, whoever he may be. And I, brethren! if I still preach circumcision, why am I *thus* wrongfully treated still? Then the stumbling-block of the cross would be
12. put away. I wish that they, who are un-
13. settling you, may lament it. Ye were indeed, brethren! called unto liberty: not, however, unto liberty as an opportunity for the flesh: but serve each other in love.
14. For the whole law is fully performed in one commandment, *even* in this: *Thou*
15. *shalt love thy neighbour as thyself*. But, if ye keep biting and devouring each other, take heed that ye be not consumed by each
16. other. But I say, Walk spiritually; and
17. practise not fleshly lust. For the desire of

- the flesh is in opposition to the spirit ; and *that of* the spirit to the flesh : and these things are *so* contrary to each other, that
18. ye do not, what ye could wish. But, if ye be spiritually led, ye are not under a law.
19. Now the works of the flesh are manifest ; they are adultery, fornication, uncleanness,
20. lasciviousness, image-worship, poisoning, enmities, strifes, rivalries, passions, quarrels,
21. separations, sects, envyings, murders, drunkennesses, revellings, and such like : concerning which I tell you beforehand, as indeed I told you heretofore, that the doers of such things will not inherit *the* kingdom
22. of God, But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance : against
23. such things as these there is no law. Now they, that *are* of Christ, have crucified the flesh with the passions and the desires *there-*
24. *of*. Since we are alive through *the* spirit,
25. let us walk also by *the* spirit. Let us not be vain-glorious ; provoking one another, envying one another.

C. vi. Brethren, if a man be overtaken in any
v. 1. fault, do ye, that are spiritual, make him

- whole again with a spirit of meekness ; considering thyself, lest thou also be overtaken.
2. Carry each other's burthens, and thus will
 3. ye fully execute the law of Christ. Now, if a certain person think himself to be something, he deceiveth his own heart ; for he
 4. is nothing. And let each examine his own performance ; and then he will keep his boasting to himself, and not *boast* against
 5. *his* neighbour. Every one shall bear his
 6. own burthen. Let him, who is taught the word, make the teacher *thereof* a partaker
 7. in all his good things. Do not deceive yourselves : God is not to be imposed on : whatever a man may sow, that will he also
 8. reap. He, who soweth on the flesh, will from the flesh reap destruction ; and he, who soweth on the spirit, will from the
 9. spirit reap everlasting life. And let us not be weary in well-doing ; for in due season
 10. we shall reap, if we faint not. So then, as we have opportunity, let us do good unto all *men* ; but especially, to the household of the faith.
 11. See in what large letters I have written
 12. to you with mine own hand. As many as wish to make a fair shew in *the* flesh, are

- forcing you to circumcise yourselves, only that they may not suffer trouble for the
13. cross of Christ. For neither do they, that are circumcised, keep *the* law ; but wish you to circumcise yourselves, that they may boast
14. of your flesh. May I, however, boast of nothing but the cross of our Lord Jesus
15. Christ ! by which the world was crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision ; but a new
16. creature. And as many as shall walk by this rule, peace and mercy *will be* upon them, and upon the Israel of God.
17. Finally, let no one give me any trouble ; for I bear in this body of mine the marks of the Lord Jesus.
18. The favour of our Lord Jesus Christ *be* with your spirit, brethren ! Amen.
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THE EPISTLE

TO

THE EPHESIANS.

- Chap. i. PAUL, an apostle of Jesus Christ by a div.
- v. 1. vine appointment, to the saints at Ephesus,
 2. and to *the* faithful in Christ Jesus: favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ!
 3. Blessed *be* the God and father of our Lord Jesus Christ! who hath liberally bestowed upon us every spiritual blessing in
 4. the heavenly *dispensation* by Christ; accordingly as he chose us for himself in him before *the* foundation of the Jewish state, that we might be holy and without spot in
 5. the presence of himself: having long ago in *his* love appointed us his adopted sons

- through Jesus Christ, according to the good
6. pleasure of his will, to *the* praise of that glorious kindness, with which he graciously favoured us through that beloved *son*; in whom we have the redemption, the remission of sins through his blood, according
 8. to the riches of his kindness, which he made to overflow on us in all wisdom and understanding, by making known to us that mystery of his will according to the gracious intention, long ago determined in himself,
 10. for a dispensation at the accomplishment of the time, to collect unto himself under one head all things, both in the heavens and
 11. upon the earth, in Christ; in whom we also have obtained our lot under an appointment made long ago according to a purpose of him, who performeth all things by the
 12. determination of his own will: that we, who have hoped in Christ from the first, might
 13. be to *the* praise of his glory: in whom ye also, who heard and believed the doctrine of the truth, *even* the gospel of your salvation, were sealed by the holy spirit of the
 14. promise; who is an earnest of our inheritance, for a deliverance of those, whom he hath gained *out of the world* for himself,

15. unto the praise of his glory. And, therefore, I, upon hearing the faith, *which is* among you, in the Lord Jesus, and *your* love
16. to all the saints, cease not giving thanks in your behalf, *by* making mention of you in
17. my prayers; that the God of our Lord Jesus Christ, the father of glory, would give you a spirit of wisdom and revelation by a know-
18. ledge of himself; having the eyes of your mind enlightened, so as to know what is the hope of this call by him, and what the glorious riches of that inheritance, *which* he
19. *hath given* you among the saints; and what towards us believers that extraordinary greatness of his power, according to the
20. mighty operation of strength, which he wrought in Christ, by raising him from the dead, and setting him at his own right-hand
21. in the heavenly dispensation, above all empire and authority and power and dominion, and every name that is named not
22. only in this, but also in the future age: and hath put all things in subjection under his feet, and hath appointed him a head over
23. all things to the church, which is his body, the fullness of him, who completely filleth all things.

- C. ii. And you hath he brought to life with
- v. 1. Christ, who are now dead to trespasses and
2. sins, in which ye once walked according to the manners of this world, conformably to the ruler of this empire of darkness, the spirit that now sheweth itself in the sons of disobedience ; among which we all likewise formerly led our lives, in the lusts of our flesh, performing the inclinations of the flesh and of *it's* devices ; and were true children of
 4. punishment, even as the rest. But God, in his abundant mercy, on account of the great
 5. love, with which he loved us, made us, now dead to sins, alive together with Christ, (by
 6. favour ye are delivered) and raised *us* up together, and placed us together in the heavenly *dispensation* in Christ Jesus ; that he might shew to the ages, that are coming, the extraordinary riches of his favour, in *his*
 8. kindness to us through Christ Jesus. By favour, I say, ye are delivered through faith : and this not of yourselves ; *it is* the gift of
 9. God : not by works ; so that no one can
 10. boast : for we are his workmanship, created in Christ Jesus for good works, for which God prepared us long ago, that we might
 11. walk in them. Wherefore, remember that

- ye once *were* Gentiles in *the* flesh, called uncircumcision by that which is called circumcision in *the* flesh, made with hands;
12. and were at that time without Christ, aliens from the government of Israel, and strangers to the covenants, having no hope of the promise, and without God, *men* of this
 13. world. But now ye, who were once afar off, are come near through the blood of
 14. Christ. For he is our reconciliation; he hath made both *parties* one, and destroyed
 15. that *sign* of enmity, the partition-wall which kept them asunder, by abolishing through his own body the law of commandments with *it's* ordinances, so as to create of the two one new man in himself by making
 16. peace *between them*; and *so as* to reconcile them both, *now become* one body, unto God,
 17. after slaying the enmity by the cross, and coming to preach glad tidings of peace to
 18. you afar off and to them at hand. For through him we both have this admission to
 19. the father by one spirit. So then ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the household
 20. of God; builded upon the foundation of the apostles and prophets, Jesus Christ himself

21. being the chief corner-stone ; by which the whole building fitly joined together is growing
22. up into a holy temple in *the* Lord : by which ye also are builded up together into a spiritual habitation of God.

C. iii. For this cause I Paul *am* the prisoner of
 v. 1, 2. Christ Jesus in behalf of the Gentiles : inas-
 much as ye have heard of the dispensation of
 that kindness of God, which hath been shewn
 3. me on your account : how he made known to
 me by a revelation that mystery (as I wrote
 4. before in few words, by reading which ye
 will be able to perceive my acquaintance
 5. with this mystery of Christ) which in other
 generations was not made known to the
 sons of men, as it hath been now revealed
 to his holy apostles and spiritual teachers :
 6. that the Gentiles are fellow-heirs and of the
 same body *with the Jews*, and joint-partak-
 ers of that promise, in Christ, through the
 7. gospel ; of which I am become a minister
 by the gracious gift of God bestowed upon
 me, according to the operation of his power :
 8. upon me, the least of all the saints, was this
 favour bestowed, to proclaim among the
 Gentiles the glad tidings of these unsearch-

9. able riches of Christ; and to shew clearly unto all, what is the dispensation of that mystery, which was hidden from the ages in
10. God, who appointed all these things: that the manifold variety of God's wisdom might now be made known by the church to the governments and powers in the heavenly
11. *dispensation*; according to a predisposition of the ages, which he made in Christ Jesus
12. our Lord: in whom we have this plainness of speech, and admission with confidence through faith in him.
13. Wherefore, I pray that I may not faint in these my tribulations for you, which are
14. your glory: and for the same cause I bend
15. my knees to the father, by whose name the whole family in heaven and upon earth is
16. called, that he would give you, according to his glorious riches, to be strengthened with power through his spirit in the inward
17. man; so that Christ may dwell through
18. faith in your hearts; *and* that, being rooted and founded in love, ye may be able to comprehend, with all the saints, the breadth
19. and length and depth and height; and to understand (which is far better than that

knowledge) the love of Christ, so as to be filled with all the fullness of God.

20. Now unto him, who is able to do exceeding abundantly above all that we ask or think, according to the power displayed in
21. us : to him be the glory in the church by Christ Jesus through the generations of eternity ! Amen.

- C. iv. I, therefore, the prisoner in the Lord, en-
- v. 1. treat you to walk worthily of your calling,
 2. with all lowliness of mind and gentleness, with long-suffering, forbearing each other in
 3. love ; earnestly endeavouring to preserve the unity of the spirit by the bond of
 4. peace ; *so as to be* one body and one spirit,
 5. even as ye were called unto one hope : *even as there is* one Lord, one faith, one baptism,
 6. one God and father of all, who is above all things, and through all things, and in all
 7. things. Now to each of us hath been given in it's measure the gracious gift of Christ.
 8. Wherefore *the scripture* saith : *He ascended on high, and led captivity captive, and gave*
 9. *gifts to men.* But this, *he ascended*, how can it be, unless he descended also first into

10. the lower parts of the earth? He, that descended, is he, that also ascended above all
11. the heavens, to complete all things. And he appointed some, apostles; and some, prophets; and some, evangelists; and some,
12. pastors and teachers: for the fitting up of the saints, for employment in a ministry,
13. for building up the body of Christ; till we all come up, in the unity of the faith and of the knowledge of the son of God, to a grown-up man, to the full size of the stature of Christ: that we may be no longer
14. children, tossed like waves, and carried about with every wind of doctrine, according to the unsteadiness of some men, by *their* malicious cunning, by the contrivances of error: but, dealing truly, may grow up in
15. love unto him, who is the head, *even* Christ:
16. from whom the whole body, suited and fitted together through every supplying joint, thriveth, according to the proportionate operation of every single limb, to the improvement of itself in love.
17. This therefore, I declare, and earnestly call upon you in *the* Lord, that ye must no longer walk, even as the Gentiles walk, in
18. a vanity of mind, with a darkened under-

standing, estranged from the life of God,
on account of the ignorance that is in them,
19. *and* the blindness of their heart : who have
given themselves up without remorse to lasciviousness, to the practice of all uncleanness
20. and inordinate desire. But ye did not so
21. learn Christ ; inasmuch as ye have heard
him, and by him were taught, according to
22. the truth in Jesus, to put off the old man
of your former course of life, that was going
23. to destruction, after the lusts of error ; and
to renew yourselves in the spirit of your
mind, and to put on the new man, the *man*
24. according to God, fashioned in righteousness
25. and holiness, the true *man*. Wherefore,
putting away falsehood from yourselves,
speak ye truth, each with his neighbour :
for we are members of each other.
26. If ye be angry, sin not : let not the sun go
27. down upon your anger ; nor give any room
28. to the accuser. Let him, that hath stolen,
steal no more ; but rather let him labour,
providing with *his* hands the good things
of life, so as to be able to give a part unto
29. the needy. Let no unmeaning word go
out of your mouth, but what is good for a
furtherance of the business, so as to be ac-

30. ceptable to the hearers. And grieve not the holy spirit of God, by which ye were
31. sealed against *the* day of deliverance. Let all bitterness, and passion, and anger, and noise, and evil-speaking, be removed from
32. you, with all malice. And be kind to one another, tenderly affectioned, freely forgiving each other, even as God in Christ hath
- C. v. freely forgiven you. Be, therefore, imita-
- v. 1, 2. tors of God, as beloved children : and walk in love, even as Christ loved us, and gave himself up for us an offering and sacrifice unto God, for a sweet-smelling savour.
3. And let not fornication, or any uncleanness, or excessive appetite, be even named
4. among you, as becometh saints ; or indecent and unchaste speeches, or unseasonable levity : but rather thanksgiving. For be assured of this, that no fornicator, or unchaste *person*, or one of excessive appetites, who is an idolater, can have an inheritance in the kingdom of the anointed
6. *teacher* of God. Let no one deceive you with vain words : for because of these *very* things the wrath of God is coming upon
7. the sons of disobedience. Have ye, therefore,
8. no fellowship with them. For ye *also*

- were once darkness : but now, *being* light
9. in *the* Lord, walk as children of light : (for the fruit of the spirit *is* with all goodness
10. and righteousness and truth) giving proof
11. of what is well pleasing to the Lord. And have no fellowship with those unfruitful deeds of darkness, but rather bring them to
12. conviction : (for it is indecent even to
13. mention their secret practices) for all these things shew themselves, when convicted by the light : and whatever sheweth itself,
14. *is become* light. Wherefore *the scripture* saith : *Awake, O ! sleeper, and arise from the dead, and the Christ will shine upon thee.*
15. See, therefore, that ye walk circumspectly : not as unwise, but as wise *men*, buying
16. out *your* time ; for these days are evil. So
17. then be not without understanding, but
18. perceive what the will of the Lord *is*. And make not yourselves drunk with wine, in which is a shameful want of order ; but fill
19. yourselves with the spirit : speaking among yourselves psalms and hymns and spiritual songs, singing and making melody with
20. your hearts to the Lord ; giving thanks always for all things, in *the* name of our

21. Lord Jesus Christ, to God *the* father ; submitting yourselves to each other in the love
22. of Christ. Wives ! submit yourselves to
23. your husbands, as to the Lord : for the husband is head of the wife, even as Christ is the head and saviour of the body of the
24. church : as the church is subject to Christ, so *let* wives in every thing to their husbands.
25. Husbands ! love your wives, even as Christ loved the church, and gave himself up for
26. it ; that he might make it holy, by cleansing *it* in a baptism of water with *his* doctrine ;
27. so as to present this church unto himself in glory, without filth or wrinkle or any such
28. thing, pure and spotless. Husbands ought to love their wives as their own bodies : he,
29. who loveth his wife, loveth himself. For no one ever hated his own flesh ; but fostereth and cherisheth it, even as the Lord the
30. church : for we are members of his body,
31. *we are* of his flesh and of his bones. So *that a man must leave his father and mother, and cleave unto his wife, and of two*
32. *become one flesh.* This is that great mystery ; I mean concerning Christ and the
33. church. However, let each of you severally love his wife as himself ; and let the wife reverence *her* husband.

C. vi. Children! obey your parents in *the* Lord:

v. 1, 2. for this is just. This is the first commandment with a promise: *Honour thy father*

3. *and mother, that it may be well with thee, and that thou mayest be a long time upon the*

4. *land.* And, ye fathers! be not severe with your children, but bring them up in *the* discipline and instruction of *the* Lord!

5. Servants! be obedient unto your worldly masters, as unto Christ, with fear and trem-

6. bling, in singleness of heart; not with eyeservice, as men-pleasers, but with good-will, from the heart, as servants of Christ, doing

7. the will of God; *thus* serving the Lord

8. and not men: knowing that each will receive for himself from the Lord the good that he hath done, whether *he be* a slave or

9. a free-man. And, ye masters! deal equally with them, forbearing threats; knowing that your master also is in heaven, with whom is no respect of persons.

10. Finally, my brethren! strengthen yourselves with *the* Lord and with his mighty

11. power. Put upon you the whole armour of God, that ye may be able to stand against

12. the devices of the accuser. For we not *only* have to wrestle against flesh and blood, but

- against the authority, against the powers,
against the rulers of this dark age; against
the wickedness of spiritual men in a hea-
13. venly *dispensation*. Wherefore, take up
the whole armour of God, that ye may be
able to withstand during this wicked season;
and, after destroying every *enemy*, to stand
14. up. Stand, therefore, with your loins girded
15. about with truth, and with the breast-plate
of righteousness upon you, and with feet
ready shod for the gospel of reconciliation.
16. Besides all *these* take up the shield of faith,
by which ye will be able to quench all the
17. fiery darts of the wicked one; and take
the helmet of salvation, and that spiritual
18. sword, the word of God: praying in your
mind at all times with all prayer and sup-
plication, and watching for this purpose
with all patience and with prayer for all the
19. saints, and for me, that utterance with an
open mouth may be given me, *and* that I
may make known with boldness of speech
20. this mystery of the gospel, for which I am
an ambassador in chains; that I may have
that freedom of speech in it's behalf, which
I ought to have.
21. And, that ye may also know my affairs,

- what I am, about, Tychicus, the beloved brother and faithful servant in *the* Lord,
22. will inform you ; whom I have sent unto you for this very purpose of informing you about me, and to encourage your hearts.
23. Peace *be* unto the brethren, and love with faith, from God *our* father and *our* Lord
24. Jesus Christ ! *His* favour *be* with all, who love our Lord Jesus Christ in purity !
Amen.
-

THE EPISTLE

TO

THE PHILIPPIANS.

Chap. i. PAUL and Timothy, servants of Jesus

v. 1. Christ, to all the saints in Christ Jesus at Philippi, with *their* overseers and deacons:

2. favour *be* unto you, and peace, from God our father and *our* Lord Jesus Christ!

3. I thank my God always, upon every remembrance of you, in every prayer of mine

4. for you all; making such prayer with joy

5. for your kind contribution to the gospel, under the same confidence from *the* first day

6. till now, that each of you, who hath begun a good work, will go on to finish *it* until

7. *the* day of Jesus Christ: as it is but just for me to entertain this opinion of you all, be-

- cause ye all have me in your heart, and shared with me in this ministry, both during these bonds of mine and *during my* defence
8. and confirmation of the gospel. For God is my witness, how I long for you all with
 9. *the* tender affections of Jesus Christ; with this prayer also, that your love may abound
 10. yet more and more, with conviction, and all understanding to distinguish the things *that are* excellent; *and* that ye may continue with discernment and without stumbling until *the* day of Christ: filled with fruits of the righteousness through Jesus Christ, to *the* glory and praise of God.
 12. Now I wish you to know, brethren, that what hath befallen me, hath been greatly
 13. to *the* furtherance of the gospel; so that my imprisonment in *the cause of* Christ is become notorious to the whole palace and to
 14. all others, and a good many of the brethren, receiving greater confidence in *the* Lord from my bonds, have courage to proclaim the word without fear. Some indeed even through envy and strife are preaching Christ, but some also from good-
 17. will and of love, knowing that I am appointed to vindicate the gospel: whereas

- those contentious *persons* are proclaiming Christ with no pure intention, meaning to
18. add distress to my bonds. What then? every way after all, whether under pretence or with sincerity, Christ is proclaimed; and
 19. in this I rejoice, yea and will rejoice. For I know that this *imprisonment* will issue in my deliverance, through your prayer and a
 20. supply of the spirit of Jesus Christ; according to my earnest expectation and hope, that I shall disgrace myself in no respect; but with all freedom of speech, now as at all other times, Christ will be honoured in this body of mine, whether by life or by
 21. death. For me indeed to live, *is* Christ;
 22. and to die, *is* gain. But, if this life in *the* flesh *be* to me a fruitful employment *in his* *gospel*, what I should choose in this case, I
 23. cannot say. For I am distressed betwixt these two *things*: having a desire to depart and to be with Christ, (which *were* far better)
 24. and yet to continue in this life *is* more
 25. needful on your account. Indeed I know this with a full assurance, that I shall continue *in this life*, and continue with you all, for your satisfaction and the furtherance of
 26. the faith; that your boasting of me may be

- abundantly encreased by my coming to
27. you again. Only conduct yourselves worthily of the gospel of Christ; that, if I come, I may see, or, if absent, may hear of
 28. you, that ye continue striving together, with one mind and one soul, unterrified by all opposers, for that faith of the gospel, which is a demonstration, unto destruction indeed
 29. to them, but unto salvation to you. And this kindness hath God vouchsafed to you with respect to Christ, not only to believe
 30. in him, but even to suffer for him; enduring the same conflict, which ye have seen in me, and now hear *to be* in me.

- C. ii. Therefore, if encouragement in Christ, if
- v. 1. the comfort of love, if a spiritual union, if affection and compassion *have* any *power*;
 2. fill ye up my joy by having the same dispositions, the same love, the same soul, the
 3. same mind. Let there *be* no quarrel or vain-glorying, but with *all* humility give
 4. the preference to each other. Let each consider, not himself only, but others also.
 5. Let the same disposition be in you, which
 6. *was* also in Christ Jesus; who, though in a divine form, did not think of eagerly re-

7. taining this divine likeness; but emptied himself *of it*, by taking a servant's form :
8. and, being made like *other* men, with the dispositions of a man, he became so obedient as to humble himself unto death, and death
9. upon a cross. And, for this reason, God highly exalted him, and kindly bestowed on
10. him a name above every name : that before the name of Jesus every knee should bend, in heaven and upon earth and be-
11. neath the earth ; and every tongue should confess Jesus Christ to be Lord, to *the* glory of God *the* father.
12. Wherefore, my beloved *brethren* ! as ye always obeyed me with fear and trembling, not only when I was present, but much more now in my absence, promote the wel-
13. fare of each other : for God is working in
14. you both to be willing and to perform. Do all things with good-will, without murmurings and disputings : that ye may be blam-
15. less and uncorrupt, spotless children of God, amidst a crooked and twisted race : among whom shine ye forth as luminaries
16. to the world, holding out a doctrine of life ; that I may boast *of you* in *the* day of Christ, as not having run in vain, nor la-

17. boured in vain. Yea, even if I be poured out upon the sacrifice and offering of your faith, I will rejoice, and rejoice with you
18. all. And, in the same manner, do ye also rejoice, and rejoice with me.
19. Now I hope, in the Lord Jesus, to send Timothy soon unto you, that my mind also may be cheered by the knowledge of your
20. affairs : for I have no one *here* like-minded,
21. and sincerely anxious for you. They are all seeking their own *interest*, not that of
22. Christ Jesus. And assure yourselves of *Timothy's* approved faithfulness: for he hath been to me, like a child to *it's* father,
23. in the service of the gospel. Him then I hope to send as soon as ever I shall see the
24. issue of this *affair* with me. And I trust in *the* Lord, that I shall come myself also soon:
25. but I thought *it* necessary to send unto you Epaphroditus, a brother and fellow-soldier to me, and to you, an apostle and a minister
26. of my concerns: because he hath been longing for you all, and much distressed at
27. your hearing that he was sick. For indeed he hath been sick, at the very point of death; but God had pity on him: and not on him only, but on me also, that I might

28. not have sorrow upon sorrow. Therefore I was the more desirous of sending him unto you, that ye might rejoice at seeing him again, and I might be freed from my anxiety. Receive him, therefore, in the Lord with all gladness, and hold such *men* precious; for he came nigh unto death in the service of Christ, making no account of his own life, that he might fill up the deficiency of my service towards you.

C. iii. Finally, my brethren! rejoice in *the*

v. 1. Lord. To write the same things unto you, is not troublesome to me, and safe for you.

2. Beware of those dogs; beware of their wicked practices; beware of *their* biting

3. *you*. For we are the *true* circumcision, who pay a religious service unto God in *the* mind, and boast in Christ Jesus, and

4. have no confidence in *the* flesh. Though indeed I have *room* for confidence even in *the* flesh: *for*, if any one may presume to

5. have confidence in the flesh, I *still* more. I *was* circumcised on the eighth day, of *the* race of Israel, of *the* tribe of Benjamin, a Hebrew from Hebrews; with respect to *the*

6. law, a Pharisee; with respect to *my* zeal, a

- persecutor of the church ; according to the
7. righteousness of *the* law, blameless. But these things, which were gain unto me, I
 8. count *but* loss in respect of Christ. Nay indeed; I even count all things but loss in respect of the excellence of the knowledge of Christ Jesus my Lord ; for whose sake I have suffered the loss of these things, and count them but refuse, that I might gain
 9. Christ, and be found in him, not having mine own righteousness, which *is* of *the* law, but that through faith in Christ, *even*
 10. the righteousness from God ; so as to know *Christ*, and the efficacy of his resurrection : and might partake of his sufferings by con-
 11. forming myself to his death, if I may by any means arrive at a complete resurrection
 12. from dead *works*. Not that I have already attained *it*, or already finished my race ; but am still pursuing, if I may after all lay hold *on that*, for which I also was laid hold
 13. on by Christ Jesus. Brethren, I do not reck-
 14. on myself to have laid hold upon it ; but this *I reckon*, that, forgetting what is behind and stretching myself out to what lieth before *me*, I keep pressing to *the* mark for the prize of that invitation of God from

15. above in Christ Jesus. Let us, therefore, who *are men in understanding*, have this determination (and, if ye be otherwise minded, God will reveal this also unto you)
16. to walk, as far as we have advanced, by the same rule.
17. Be ye together imitators of me, brethren! and observe those, who walk after the pat-
18. tern, which ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, *that* they are the
19. enemies of the cross of Christ: whose end *is the ruin of others*, whose God *is the belly*, and *whose glory is* in their shame, whose
20. mind is on earthly things. But we are citizens of heaven; whence indeed we are expecting a deliverer, *our* Lord Jesus Christ,
21. who will change this lowly body of our's into the form of his glorious body, according to that efficacy, by which he is able even to make all things subject to himself.

- C. iv. Wherefore, my brethren! beloved and
- v. 1. longed for, my joy and crown, thus continue
2. in *the* Lord, beloved! I exhort Euodias and I exhort Syntyche, to have the same mind
 3. in *the* Lord: and I beg of thee also, true

- companion! assist them; for they have striven with me in behalf of the gospel, with Clement also, and the rest of my fellow-labourers; whose names are in *the* book
4. of life. Rejoice in *the* Lord: again I say,
 5. rejoice. Let your reasonableness be known
 6. unto all men: the Lord *is* nigh. Be anxious about nothing; but, in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.
 7. And may that peace of God, which surpasseth all understanding, keep safely your hearts and minds in Christ Jesus!
 8. Finally, brethren! whatsoever things *are* true, whatsoever things *are* respectable, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any honour, and if *there be* any praise, think on these things: the things, which ye both learnt, and received, and heard, and saw in me, practise those; and the God of peace will be with you.
 9. Now I greatly rejoiced in *the* Lord, that at length your concern for me, which indeed ye entertained before, but without
 10. opportunity, hath now revived. I do not
 - 11.

12. speak with respect to my poverty; for I have learned, in whatsoever *state* I am, *therewith* to be content. I know *what it is* to be brought low, and I know *what it is* to abound: in every *time* and in all *conditions* have I been instructed; both to be full and to be hungry, both to abound and to be in
13. want. I can bear all things through Christ,
14. who strengtheneth me. But ye did right in jointly contributing to *the relief of* my
15. distress. And indeed ye know yourselves, *O!* Philippians, that in *the* beginning of the gospel, when I went forth from Macedonia, no church communicated with me in a *single* instance of giving and receiving,
16. but ye alone: and that both once and twice at Thessalonica ye sent a supply unto me.
17. Not that I wish for the gift *so much* as I wish for that fruit, which may abound unto
18. your own account. But I have received all, and abound: I was made full by your present from Epaphroditus, a smell of a sweet favour, an acceptable sacrifice, well-pleasing
19. unto God. And my God will supply all your wants, according to his glorious riches
20. in Christ Jesus. Now unto our God and father *be* glory for ever and ever! Amen.

21. Salute every faint in Christ Jesus. The
22. brethren with me salute you. All the saints
salute you, and especially they of Cæsar's
23. house. The favour of our Lord Jesus
Christ *be* with you all! Amen.
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THE EPISTLE

TO

THE COLOSSIANS.

Chap. i. PAUL, an apostle of Jesus Christ by a di-

v. 1. vine appointment, and Timothy *our* brother, to the holy and faithful brethren in

2. Christ at Colosse; favour *be* unto you and peace, from God our father, and *our* Lord Jesus Christ!

3. We are always giving thanks concerning you to the God and father of our Lord Je-

4. sus Christ; (having heard of your faith in Christ Jesus and *your* love towards all the

5. saints) on account of that hope, which is laid up for you in the heavens, of which ye have heard before in the true doctrine of

6. the gospel, which hath appeared among you, as *it hath* also in all the world ; and is bearing fruit, as among you also, from the day of your hearing and acknowledging
7. this genuine kindness of God : as ye learnt also of Epaphras, our beloved fellow-servant and faithful minister of Christ in your
8. behalf : who hath signified also to us your
9. love in the spirit. So we, for this cause, since the day we heard, cease not praying in your behalf, and requesting that ye may be filled with the acknowledgement of *God's* will in all spiritual wisdom and understand-
10. ing ; so as to walk worthily of the Lord unto all pleasing, by bearing fruit in every good work and thriving in the acknow-
11. ledgement of God : being endued with all strength, according to his glorious power, unto all patience and long-suffering with
12. gladness ; giving thanks unto the father for thinking us worthy of this share in the lot
13. of the saints in light, for delivering us from the power of darkness and removing *us* into
14. the kingdom of his beloved son ; by whom we have this deliverance, *even* the remission
15. of sins : who is an image of the invisible God, a first-born of the whole creation ;

16. for in him were created all the things in the heavens and upon the earth, the things visible and the things invisible, whether thrones, or dominions, or governments, or powers : all these things were created
17. through him and for him. And he is above all things ; and all these things are
18. holden together in him : and he is the head of the body of the church, the first-born from the dead, so as to be first in all things ;
19. for in him was all the fulness of *God* pleased
20. to dwell, and through him to reconcile all things to himself by making peace through the blood of his cross ; through him, *I say*, whether the things on earth or the things in
21. heaven : and you, who were once estranged from *him* and enemies in your mind through *your* wicked works, hath he now reconciled through the death of the fleshly body of
22. *Christ*, that he might present you holy, and without spot, and blameless, before himself ;
23. if ye will continue in the faith, firm on it's foundation and not stir from the hope of that gospel, which ye have heard, which hath been proclaimed in all the creation under
24. heaven ; of which I Paul was made a minister, and rejoice in these afflictions of mine

- for you, and am filling up in my flesh the remainder of my sufferings *in the cause* of
25. Christ, in behalf of his body the church; of which I was made a minister according to the appointment of God, which was given me unto you, to preach fully the doctrine of
26. God, that mystery, which had been hidden from the ages and generations *of old*, but is
27. now laid open to his saints; to whom God was willing to make known the glorious riches of this mystery towards you Gentiles, which is Christ, the hope of glory, whom
28. we are declaring; exhorting every man, and teaching every man, with all wisdom, that we may present every *one* a grown-up man
29. in Christ Jesus: for which indeed I am labouring and striving according to that powerful operation, which is displayed in me.

- C. ii. For I wish you to know what a great
- v. 1. struggle I am bearing for you, and them of Laodicea, and all who have not seen my
2. face in *the* flesh; that their hearts may be encouraged, *that* they may be knit together in love and in all riches of an understanding fully convinced, in a knowledge of the

- mystery of God the father concerning
3. Christ: in whom all the treasures of wisdom and knowledge are laid up. And this
 4. I tell you, that no one may impose upon
 5. you by specious doctrines. For indeed, though I am absent in body, I am with you in mind, rejoicing at the sight of your order and the steadfastness of your faith in Christ.
 6. As, therefore, ye received Jesus from me *to be the Christ and the Lord, so* walk in
 7. him; rooted and building yourselves up in him, and strengthening yourselves in the faith; and, as ye were taught, abounding
 8. therein with thanksgiving. Beware therefore, lest any one make a prey of you through that philosophy and vain deceit, after the tradition of men, after the elements
 9. of the world, and not after Christ; in whom substantially dwelleth all the fulness
 10. of the godhead: and ye have your fulness in him, who is the head of all dominion
 11. and power: in whom also ye have been circumcised with a circumcision, not made with hands, *even* the putting off of the fleshly body by the circumcision of Christ:
 12. having been buried with him in baptism; by which also ye were raised to life with

- him through a strong confidence in God,
13. who raised him from the dead, and with him restored you to life, now become dead to sins and to the circumcision of your flesh, by a gracious pardon of all your transgressions : having blotted out the hand-writing of our debts in the *book of ordinances*, which was in our way, and removed it by nailing
14. it to the cross ; with which, after stripping himself *for the combat*, he made a public shew, in triumph, of principalities and powers. Let no one, therefore, call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths ; which are but a shadow of what was
15. to come. Let no one deprive you of the prize by a voluntary humility and a worship of the angels, intruding into what he hath not seen, puffed up without cause by his fleshly mind, and not keeping to the
16. head, from which the whole body, supplied and nourished through the connecting joints, thriveth with the increase of God.
17. If, therefore, ye have died with Christ to the elements of the world, why, as if ye still lived in the world, are ye imposing
18. ordinances upon yourselves, (eat not, taste

22. not, touch not; which are all perishable things) according to the commandments and
23. doctrines of men: which have indeed a pretence of wisdom in a will-worship, and humility, and a bodily abstinence, in things not honourable, *but only* for the satisfying of the flesh.

- C. iii. Since, therefore, ye have been raised up
- v. 1. with Christ, seek those things which are above, where Christ is sitting at *the* right-
2. hand of God. Set your minds on the things above, not the things on the earth :
 3. for ye have died, and your life is laid up in
 4. store with Christ in God; so that, when Christ our life shall appear, we also shall
 5. appear with him in glory. Let your members, therefore, be dead to these earthly things, fornication, uncleanness, impure passion, wicked lusts, and inordinate desire,
 6. which is idolatry; *for* because of these things the punishment of God is coming upon the
 7. sons of disobedience : among whom also ye once lived, and walked in these *practices*.
 8. But now lay aside all these things, anger, passion, malice, evil-speaking, *and* filthy
 9. conversation from your mouth. Lye not

- ye to each other; who have put off from *you* the old man with his deeds, and have
10. put on that new *man*, which is renewed in knowledge after *the* image of it's creator
 11. *Christ*: where there is no Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, slave or free-man; but *Christ* is all in all.
 12. Put on, therefore, as chosen saints and beloved *sons* of God, affections of pity, kindness, lowlymindedness, meekness, for-
 13. bearing; enduring each other, and forgiving each other freely, if any one have a complaint against another; even as *Christ* freely forgave you, do ye also *freely forgive*.
 14. And over all these *virtues* put on love,
 15. which is the bond of perfection. And let the peace of *Christ*, unto which ye were called, govern your hearts in one body;
 16. and be thankful. Let the doctrine of *Christ* dwell in you richly, with all wisdom; whilst ye teach and admonish yourselves with psalms and hymns and spiritual songs, singing with thankfulness in your heart to the
 17. Lord. And, whatsoever ye say or do, do all in *the* name of our Lord *Jesus Christ*; giving thanks unto God the father through him.

18. Wives! submit yourselves to *your* own
 19. husbands, as in *the* Lord. Husbands! love
your wives, and be not bitter with them.
 20. Children! obey your parents in all things;
 21. for this is well-pleasing to the Lord. Fa-
thers! provoke not your children, lest they
be discouraged.
 22. Servants! obey your masters after *the*
flesh in all things, not with eye-service, as
men-pleasers, but with singleness of heart,
 23. in the fear of God. And, whatsoever ye do,
do from *the* soul, as for the Lord, and not
 24. for men; knowing that from the Lord ye
will receive the inheritance *of sons* for *your*
reward: for Christ *indeed* is the master,
 25. whom ye are serving; and whosoever do-
eth wrong, will bring his wrong upon him-
self: for there will be no respect of persons.
- C. iv. Masters! give unto your servants what is
- v. 1. just and equal, knowing that ye also have
a master in heaven.
2. Be constant in prayer, and watch therein
 3. with thanksgiving: praying at the same time
for us also, that God would open us a door
for the word, to speak the mystery of
Christ; for which indeed I am in bonds:
 4. that I may publish it by speaking as I
ought.

5. Walk warily before them that are with-
6. out, buying off your time. Let your conversation be always gracious, seasoned with salt; knowing the proper answer for each person.
7. Tychichus, *my* beloved brother and faithful minister and fellow-servant in *the* Lord, will acquaint you with all mine affairs;
8. whom I have sent unto you for this purpose, that he may know your situation and encourage your hearts; with Onesimus, that faithful and beloved brother, your countryman; they will tell you every thing here.
10. Aristarchus, my fellow-prisoner, saluteth you; and Mark, the cousin of Barnabas, about whom ye have received instructions:
11. if he come unto you, entertain him. And Jesus, called Justus, *saluteth you*. These are of *the* circumcision, and my only fellow-labourers in the kingdom of God; and have been a comfort to me.
12. Epaphras, your countryman, a servant of Christ, saluteth you; ever striving on your behalf in his prayers, that ye may continue, complete and full, in every will of God.
13. For I bear him testimony, that he hath a

very zealous affection for you, and them in Laodicea, and them in Hierapolis.

14. Luke the physician, the beloved *brother*,
 15. and Demas, saluteth you. Salute the brethren in Laodicea, and Nymphas, and the
 16. church in his family. And, when this letter hath been read among you, take care that it be read also in the church of the Laodiceans, and that ye also read that of the
 17. Laodiceans. And say to Archippus, See that thou fully execute the ministry, which
 18. thou receivedst from me in *the* Lord. The salutation of *me* Paul with mine own hand. Remember these bonds of mine. Favour be with you! Amen.
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THE
FIRST EPISTLE
TO
THE THESSALONIANS.

Chap.i. PAUL and Silvanus and Timothy, to the
v. 1. church of *the* Theſſalonians in God *our*
father, and *our* Lord Jeſus Chriſt: favour
be unto you and peace!

2. We thank God always for you all, making mention of you in our prayers without
3. ceasing; remembering the activity of your faith and the laboriousness of *your* love and the patience of *your* hope in our Lord Jeſus Chriſt, in the fight of our God and
4. father: knowing, brethren! beloved by
5. God, that he hath chosen you: because our gospel did not appear among you in

- word only, but also *with the* power of *the* holy spirit, and with great conviction; even as ye know how we acquitted ourselves
6. among you for your sakes. And ye became imitators of me, receiving the doctrine of the Lord in much affliction, *but* with joy in
 7. *the* holy spirit: so that ye are become patterns to all the believers in Macedonia and
 8. Achaia. For the word of the Lord hath founded forth from you not only in Macedonia and Achaia, but your faith in God hath gone out also into every place; so that we have no need to say any thing about
 9. you: for they are declaring what a reception we had among you, and how ye turned from those idols unto God, unto the service of a living and true God, and an expectation of his son from heaven, whom he raised from the dead, *even* Jesus, our deliverer from the punishment that is at hand.

C. ii. For ye know, brethren! that our coming
 v. 1, 2. among you was not in vain: but, though we had before suffered bodily injury, as ye know, at Philippi, we had the courage in our God to declare unto you the gospel of
 3. God in so great a struggle. And our ex-

- hortation *was* not of error, nor with impure
4. views, nor with guile: but, as we have been
thought worthy by God to be entrusted
with the gospel, we speak accordingly; not
to please men, but that God, who proveth
5. our hearts. For neither did we use at any
6. time flattering speeches, as ye know; nor
seek praise of men, neither of you nor of
others; nor *use* any pretence of extortion,
(God *is* witness!) when we might have been
7. burthensome, as apostles of Christ: but we
8. behaved with gentleness among you. As
affectionate towards you, as a nursing-
mother cherishing her children, we were
willing to impart unto you, not only the
gospel of God, but our own lives also; be-
9. cause ye were dear unto us. For ye must
remember, brethren! our labour and wea-
riness; how we were working night and
day, that we might not be burthensome to
10. any of you. Ye *are* witnesses, and God
is witness, how holily and uprightly we
preached unto you the gospel of God, and
were without blame from you, who be-
11. lieved; encouraging, as ye know, and com-
forting every one of you, as a father his
12. children; and charging you to walk wor-

thily of God, who had called us into his glorious kingdom.

13. For this cause also we are thankful unto God continually, that, upon receiving the doctrine of God, which ye heard from us, ye accepted *it* not *as* a doctrine of men, but, as it truly is, a doctrine of God: which hath it's effect also in you who believe.

14. For ye, brethren! are become like the churches of God in Christ Jesus, that are in Judea: inasmuch as ye also have suffered the same things from your countrymen, as

15. they *did* from the Jews; who both killed the Lord Jesus and their own prophets, and drove us out from *them*; who please not

16. God, and *are* contrary to all men; not suffering us to declare salvation to the Gentiles; thus always filling up *the measure of* their sins: but complete punishment is overtaking them.

17. But we, brethren! bereft of you our children at a moment's warning, in presence *only*, not in heart, have been eager to see

18. your face with much anxiety. Accordingly, we intended to go unto you, even I Paul, both once and twice; but Satan came in

19. our way. For what *is* our hope, or joy, or crown of triumph? Are not ye then, in the presence of our Lord Jesus Christ, at his
20. coming? Ye are indeed our glory and joy.

C. iii. So then, being able to endure no longer,

v. 1. we have submitted to be left at Athens

2. alone, and have sent Timothy, our brother and minister of God and our fellow-labourer in the gospel of Christ, to support you and encourage you concerning your

3. faith; that none of you be moved by these afflictions, because ye know that they are

4. appointed for us: for indeed, when we were with you, we foretold, that we were going to be afflicted; just as it came to

5. pass, and ye know. So that, unable to endure any longer, I sent to know your faith; lest the tempter may have seduced you, and

6. our labour be made vain. But Timothy, having come back to us just now from you, and brought us glad tidings of your faith and love, and of the good remembrance, which ye constantly have of us, longing to

7. see us, as we also you; we have been hereby encouraged in you, brethren! in all our affliction and distress, by your perseverance;

8. for we are now alive, if ye continue in
9. *the* Lord. For what thanks can we render
unto God concerning you, for all the joy,
which we feel on your account, before our
10. God? night and day most exceedingly de-
sirous to see your face, and to make up the
11. deficiencies of your faith. But may God
our father and our Lord Jesus direct our
12. way unto you! And may the Lord multi-
ply abundantly your love towards each
other and to all, as our's also is towards
13. you; so as to stablish your hearts unblame-
able in holiness before God our father, at
the coming of our Lord Jesus Christ with
all his saints!

- C. iv. Furthermore, brethren! we entreat and
v. 1. exhort you in *the* Lord Jesus, as ye received
from us how ye ought to walk and please
2. God, to abound *therein* still more. For ye
know what charges we gave you through
3. the Lord Jesus. For this is the will of
God, *even* your sanctification, that ye keep
4. yourselves from fornication; that each of
you know how to possess his body in holi-
5. ness and honour, not in lustful passions,
6. as those Gentiles who know not God; not

- overreaching nor injuring his brother in this matter : because the Lord *will* punish all these things, as we also forewarned you and
7. expressly declared. For God hath not called us unto uncleanness, but unto holiness ; so that he, who rejecteth *this precept*, rejecteth not man, but God, who hath also given his holy spirit for our benefit.
 9. Now, concerning brotherly love, ye have no need that I write unto you ; for ye yourselves are taught by God to love one another. And indeed ye do practise this towards all the brethren throughout Macedonia ; and we exhort you, brethren, to
 11. abound *therein* still more ; and to be ambitious of peace, and to mind your own business, and to work with your own hands, as
 12. we charged you ; that ye may appear with credit to those that are without, and be in want of nothing.
-
13. But I wish you, brethren ! not to be ignorant with respect to them that are asleep, lest ye sorrow, as other men without hope.
 14. For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also, that are

15. asleep. And this we declare unto you by a declaration from *the* Lord; that those of us, which are left alive at the coming of the Lord, will not go to them that are asleep:
16. for the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud-sounding trumpet; and they, that have died in *the cause of*
17. Christ, will first come to life: afterwards we, that are left alive, shall be caught up together with them in clouds to meet the Lord in *the* air; and so shall we ever be
18. with *the* Lord. Wherefore, encourage each other with these doctrines.

C. v. But about the exact time, brethren! it

v. 1, 2. need not be written to you: for ye know very well, that the day of the Lord is

3. coming as a thief by night. For, whilst they are saying, Peace and safety! sudden destruction cometh on them, like the pains on a woman with child; and there is no
4. escape. But ye, brethren, are not in darkness, that the day should surprize you like a
5. thief. Ye are all sons of light and sons of day: we are not of night nor of darkness.
6. So then let us not sleep like the rest, but be

7. watchful and sober : for the sleepers sleep by night, and the drunkards are drunken
8. by night. But let us, who are of *the* day, be sober, putting on a breast-plate of faith and love, and a hope of salvation for a helmet :
9. for God appointed us not unto punishment but to attain salvation through our Lord
10. Jesus Christ, who died for us, that, whether we live or die, we might live together with
11. him. Wherefore, encourage each other and improve each other, as indeed ye do.
12. Now we entreat you, brethren ! to consider them, who labour among you, and are set over you in *the* Lord, and admonish
13. you ; and to regard them with the utmost fondness of affection, and live in peace with them, because of their office.
14. And we exhort you, brethren ! admonish the unruly, comfort the feeble-minded, support the weak, be long-suffering towards
15. all *men*. See that none render evil for evil to any *man* ; but follow after kindness al-
16. ways, to each other and to all. Rejoice
- 17,18. evermore. Pray without ceasing. At all *times* give thanks ; for this is God's will
19. concerning you in Christ Jesus. Quench

20. not the spirit. Undervalue not the *gift of*
21. teaching. Prove all things: hold fast the
22. best. Keep yourselves from every ap-
23. pearance of evil. And may the God of
peace make you altogether holy! and may
your spirit and life and body be kept en-
tire and blameless unto the coming of our
24. Lord Jesus Christ! He, who called you,
may be relied on for a performance of *his*
25,26. *promise*. Brethren! pray for us. Salute
27. all the brethren with a holy kiss. I charge
you *by* the Lord, that this letter be read to
28. all the holy brethren. The favour of our
Lord Jesus Christ *be* with you! Amen.
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THE

SECOND EPISTLE

TO

THE THESSALONIANS.

Chap. i. PAUL and Silvanus and Timothy unto the

v. 1. church of *the* Theſſalonians in God our fa-

2. ther and *our* Lord Jeſus Chriſt : favour *be*
unto you and peace, from God our father,
and *our* Lord Jeſus Chriſt !

3. We ought to thank God always concern-
ing you, brethren ! as it is meet ; becauſe
your faith thriveſh, and the love of every
one of you towards each other is encreaſ-

4. ing : ſo that we ourſelves boaſt of you
among the churches, on account of your
patience and truſt under all the wrongs and

5. diſtreſſes, which ye endure ; a proof of the

- just appointment of God, in vouchsafing unto you that kingdom of God, for which
6. ye can even suffer. And God will be just in recompensing affliction to those, that are af-
 7. flicting you; and to you, that are afflicted, rest with us, at the manifestation of our Lord Jesus from heaven with his mighty
 8. angels, in flaming fire, executing vengeance on them who know not God, and obey not
 9. the gospel of our Lord Jesus Christ. These will suffer a sentence of everlasting destruction, before *the* presence of the Lord and the glory of his power, when he is come to
 10. be glorified by his saints, and to be admired on that day by every believer of our testimony, which was established among you
 11. by proof. For which purpose indeed we are always praying on your behalf, that our God would make you worthy of this call, and fully execute with power every inten-
 12. tion of goodness and work of faith; that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour of our God and *our* Lord Jesus Christ.

- C. ii. Now we entreat you, brethren ! concern-
- v. 1. ing this coming of our Lord Jesus Christ
2. and our assembling unto him, that ye be not hastily moved from your understanding nor troubled by any *declaration* of the spirit, nor by any expression, nor by any letter as from us, as if the day of the Lord
3. were at hand. Let no one deceive you by any means ; for that falling-off must first come, and that man of sin, that son of mischief, be displayed, who opposeth and raiseth himself up above every one that entitleth himself a god or *demandeth* reverence ; so as to place himself in the temple of God as a god, declaring himself to be a
5. god. Do ye not remember, that, whilst I was yet with you, I told you these things?
6. And ye know what hindereth now ; so that he will display himself in his proper time :
7. though indeed this mystery of wickedness is shewing itself already ; but he, that now
8. hindereth, must be removed, and then will this wicked *person* be displayed ; and the Lord will consume *him* with the breath of his mouth, and with the manifestation of his
9. presence will destroy him, whose coming is according to *the* operation of Satan, with

- all imposture of miracles, and signs, and
10. wonders, and with every wicked seduction,
among them that are lost, because they received not the love of the truth for their
11. preservation. And for this cause will God
send them such effectual delusion in believing
12. this lying power; that all, who believed
not the truth but took pleasure in such deceit,
13. may be brought to punishment. But we ought
always to thank God on your behalf, brethren! beloved by the Lord,
because God chose you at first unto salvation
by a spiritual purification and a belief
14. in the truth; for which end he called you
through our gospel unto a glorious possession
of our Lord Jesus Christ.
15. So then, brethren! continue to hold fast
the doctrines delivered unto you by us,
whether by word of mouth or by letter.
16. And may our Lord Jesus Christ himself,
and God our father, who hath shewn his
love for us by graciously given *us* an everlasting
17. consolation and a good hope; encourage
your hearts, and establish you in every good word and work!

- C. iii. Finally, brethren! pray concerning us,
- v. 1. that the doctrine of the Lord may continue running and gaining glory, even as with you: and that we may be delivered from
 2. these unstable and wicked men; for all are
 3. not *steady* to the faith. But the Lord may be relied on, that he will establish you and
 4. keep *you* from the wicked one. And we have this confidence in you in *the* Lord, that ye are both performing our injunctions
 5. and will perform *them*. And may the Lord guide your hearts unto the love of God and unto patience in Christ!
 6. Now we charge you, brethren! in *the* name of our Lord Jesus Christ, to keep yourselves from every brother, that walketh disorderly, and not according to the doc-
 7. trine, which he received from us. For ye know that ye ought to imitate us; and we
 8. were not disorderly among you, neither did we live at any man's cost, but worked with labour and weariness, night and day, that we might not be burthenfome to any of
 9. you: not because we have no authority, but to make ourselves a pattern to you for
 10. your imitation. For indeed, whilst we were with you, we gave you this charge, that, if

- any one were not willing to work, neither
11. should he eat. For we hear, that some among you walk disorderly; busy indeed,
 12. but to no good purpose. Now we charge such, and entreat them, by our Lord Jesus Christ, that they labour and eat their own
 13. bread in peace. And ye, brethren! be not
 14. weary in well-doing: and, if any one disobey our orders in this letter, mark that *man*, nor keep company with him, that he may
 15. be ashamed. Yet do not regard him as an enemy, but admonish *him* as a brother.
 16. And may the Lord of peace give you his peace every way at all *times*! The Lord
 17. *be* with you all! The salutation of me Paul with mine own hand, which is *my* mark in
 18. every letter: so I write. The favour of our Lord Jesus Christ *be* with you all! Amen.
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THE

FIRST EPISTLE

TO

TIMOTHY.

Chap.i. PAUL, an apostle of Jesus Christ by an
 v. 1. appointment of God our saviour, and of
 2. *the* Lord Jesus Christ our hope : to Timo-
 thy, my true faithful son, favour, mercy,
 peace, from God our father, and Jesus
 Christ our Lord !

3. As I advised thee, when I was going for Macedonia, continue in Ephesus ; that thou mayest charge some not to teach other doc-
4. trines, nor give heed to fables and endless genealogies, which afford questions, rather
5. than godly improvement in the faith. Now the purpose of that charge is love, out of a

- pure heart and a good conscience and faith
6. unfeigned ; from which some have swerved,
 7. and turned aside unto vain babbling : wishing to be *thought* teachers of the law, *but* understanding neither what they say, nor
 8. about what they so positively affirm. Now we allow, that the law *is* good, if any one
 9. use it suitably to it's purpose ; knowing this, that no law lieth against a righteous man, but *against* lawless and ungovernable, ungodly and sinful *men*, unholy and impure, murderers of fathers and murderers of mo-
 10. thers, murderers of others, whoremongers, men of unnatural lusts, enslavers of mankind, deceivers, false swearers, and whatever else is contrary to the wholesome doctrine of that glorious gospel of the holy
 11. God, with which I am entrusted. And I am thankful to Christ Jesus our Lord, who giveth me strength, for counting me faithful
 12. by giving *me* a ministry, who was before an evil speaker, and a reviler ; but I obtained mercy, because I did *these things* heedlessly
 13. in unbelief. And this kindness of our Lord was exceedingly abundant, with faith and
 14. love in Christ Jesus. *It is* a true doctrine, and worthy of all joyful acceptance, that

Christ Jesus came into the world to save

16. sinners; of which I am chief: but for this cause I obtained mercy, that Jesus Christ might display the utmost forbearance especially in me, as an example for believers
17. in him hereafter unto eternal life. Now to the king of the ages, to God, uncorruptible, invisible, only wise; be honour and glory for ever and ever! Amen.

18. That very charge, by the authority, which belongeth to me as a teacher, I entrust unto thee, son Timothy! that thou mayest fight under it the good warfare;
19. keeping to faith and a good conscience, which some have let go, and *thus* suffered
20. shipwreck of the faith: of whom is Hymenæus and Alexander; whom I have delivered over unto Satan, that they may unlearn their evil speaking.

C. ii. Now then I advise first of all, that sup-
v. 1. plications, prayers, intercessions, thanksgiv-
2. ings, be made for all men; for kings, and all in high stations, that they may go through a quiet and peaceful life with all
3. veneration and respect. For this is right,
4. and well-pleasing unto God our father, who

- wiltheth all men to be in safety, and to come
5. to an acknowledgement of the truth. For *there is* one God, and one man, Christ Je-
 6. fus, a mediator between God and men; who gave himself a deliverance for all, that testi-
 7. mony *reserved* for *it's* proper time; for which I was appointed a preacher and an apostle, (I am speaking truth, I lye not) a teacher of the Gentiles in *the* true faith.
 8. I wish, therefore, that the men pray in every place, lifting up holy hands without
 9. resentment and debate: and also that the women have a reserved and modest behaviour, adorning themselves with modesty and sobermindedness, not with curls and gold
 10. and precious stones, or costly apparel; but, as becometh women professing a reverence
 11. for God, with good works.. Let a woman
 12. learn in quietness, with all submission; for I do not allow a woman to teach, nor to domineer over a man, but peaceably to
 13. acquiesce. For Adam was first formed,
 14. then Eve; and Adam was not deceived, but became a transgressor through the error
 15. of the woman. Notwithstanding, their offspring will be saved, if they continue in

faith and love and sanctity with sobermind-
 C.iii. edness. This is a true doctrine.
 v. 1.

- If any one desire the office of an overseer
in the church, he wisheth for an honourable
2. employment. This overseer then must be blameless, a husband of one wife, sober, chaste, respectable, a lover of hospitality,
 3. ready to teach, not riotous, no striker, not greedy of dishonourable gains; but gentle,
 4. peaceable, no lover of money, ruling his own family well, and having *his* children in
 5. subjection, with all decorum; (for how shall he, who is not able to rule his own
 6. house, take care of a church of God?) no novice, lest he be puffed up, and *so* fall
 7. into blame from the accuser. He ought also to have a good testimony from them without, lest he fall into reproach, and a snare of the accuser.
 8. Ministers also *must be* respectable, not double-tongued, not given to much wine,
 9. not greedy of dishonourable gains, holding the mystery of the faith with a pure con-
 10. science. And let these be tried first, and,
 11. if blameless, become ministers. *Their* wives also *must be* respectable, not slanderers, so-

12. ber, faithful in all things. Let ministers be husbands of one wife, governing well *their*
13. children and their own families. For they, that have been good ministers, procure for themselves an honourable station and great boldness of speech in the faith of Christ Jesus.
14. I write unto thee these things under an expectation of coming to thee very soon;
15. and, if I should be delayed, that thou mayest know how a pillar of the living God, and a support of the truth, ought to behave himself in God's house, which is the church.
16. And confessedly great is this mystery of godliness, which was manifested in flesh, vindicated by *the* spirit, seen by messengers, proclaimed among Gentiles, believed on in *the* world, taken up with glory.

C. iv. Now the spirit expressly declareth, that in

- v. 1. later times some will depart from the faith, giving heed to deceitful spirits and doctrines about dead men, through *the* hypocrisy of lyars with a feared conscience;
2. trines about dead men, through *the* hypocrisy of lyars with a feared conscience;
3. giving commands about abstinence from marriage *and* from meats, which God made to be partaken of with thanksgiving by

- them, who believe, and are convinced of
4. this truth, that every creature of God is good, when received with thanksgiving;
 5. and none to be refused: for it is made holy by divine appointment and by prayer.
 6. Lay these things before the brethren, and be a good minister of Jesus Christ; nourishing thyself up in the doctrines of the faith, and those good instructions, with which
 7. thou art acquainted. But avoid those profane and old-wives' tales; and exercise thy-
 8. self unto godliness. For the exercise of the body is profitable for a short time *only*, but godliness is profitable for ever, having a promise *not only* of the present life, but of
 9. that *also* which is approaching. This is a true doctrine, and worthy of all joyful ac-
 10. ceptation. For with this view we are enduring both labour and reproach; because our hope is on *the* living God, who is a saviour unto all men, especially to them, that
 11. trust *in him*. Let these be thy charges and instructions.
 12. Take care that no one despise thy youth; but make thyself a pattern to the believers, in conversation, in behaviour, in love, in
 13. faith, in purity. Till I come, attend to

- reading, to exhortation, to instruction.
14. Neglect not thy gift, which was given thee by authority, with a laying on of the hands
 15. of the elders. Exercise thyself in these things, be wholly in them; that thy improvement in all things may be manifest.
 16. Attend to thyself, and persevere in thy doctrine; for by doing this, thou wilt save both thyself and thy hearers.

C. v. Do not harshly rebuke an older man;
v. 1. but advise him as a father; younger men, as
2. brethren; older women, as mothers; younger,
3. as sisters, with all purity. Honour widows
4. that are widows indeed. But, if any widow have children or grandchildren, let these shew their piety especially to their own family, and requite their parents: for this
5. is acceptable in the sight of God. Now she, that *is* a widow indeed, and desolate, hopeth in God, and continueth in supplications and prayers night and day: but she, that giveth herself up to pleasure, is dead
7. even while she liveth. These things also give in charge, that they may be blameless.
8. But, if any one provide not for his own, and especially for his own family, he hath

denied the faith, and is worse than an unbeliever.

9. And let no widow be chosen less than sixty years old, a wife to one husband, well
10. spoken of for good works, if she have brought up children, if she have washed *the* feet of *the* saints, if she have succoured *the* distressed, if she have attended to every
11. good office. But younger widows reject; for, when they grow weary of the restraints
12. of Christ, they wish to marry; and are blameable for laying aside their first resolution.
13. And at the same time they learn also to be idle, gadding about from house to house: and not only idle, but prattlers also, and busy bodies, speaking of what
14. doth not belong to them. I wish, therefore, younger women to marry, to bear children, to manage families, to give the
15. enemy no occasion of reproach: for some
16. have already turned aside after Satan. But let every man or woman, who is a believer, and hath widows, support them; that the church may not be burthened, but have supplies for the widows indeed.
17. Let those elders, that govern well, be honoured with a double reward; especially

18. those who labour in teaching the word : for the scripture saith, *Muzzle not an ox, whilst he treadeth out the corn* : and, *The workman is worthy of his pay.*
19. Receive not an accusation against an el-
20. der without two or three witnesses. Rebuke offenders before all, that the rest also may be afraid.
21. I strictly charge thee before God and the Lord Jesus Christ and the chosen angels, that thou observe these things without pre-
22. judice, doing nothing by partiality. Put *thy* hands hastily upon no one, nor have any share in other mens' sins : keep thyself pure.
23. Drink not water only any longer, but take a little wine for thy stomach's sake and thy
24. many infirmities. Some mens' sins are manifest at first, and go before *them* unto judgment ; but *the sins* of others follow *them*
25. *thither*. In the same manner also the good works *of some* are manifest at first ; and those, that are otherwise, cannot be hid.

C. vi. Let those servants, which are under a
 v. 1. yoke, esteem their masters worthy of all honour, that the name of God and his doc-
 2. trine may not be evil spoken of. And let

- not the servants of believers think lightly of their masters, because they are *no more than* brethren; but rather serve them, as believers and beloved, partakers of the same
3. benefit, with a more hearty service. If any one teach a different doctrine, and attend not to the wholesome commands of our Lord Jesus Christ, and is blind to the doctrine according to godliness, having no knowledge, but doating about questions and strifes of words, whence cometh envy, quarrels, evil-speeches, wicked suspicions, perverse employments of men of corrupt minds and destitute of the truth, supposing that godliness is gain; from such withdraw thy-
 6. self. Now godliness with a sufficiency is great gain: for we brought nothing into this world, and *it is* plain that we can carry
 8. nothing out. Having, therefore, food and covering, let us be therewith content. They, who desire riches, fall into *the* trial and snare of many foolish and hurtful lusts, which sink men deep in ruin and destruction.
 10. For the love of money is the root of all mischiefs: and, through an eagerness in this pursuit, some have strayed from the faith, and pierced themselves through with

11. many sorrows. But do thou, O! man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Strive in this honourable contest of the faith: lay hold on that eternal life, unto which thou wast invited, and madest such an honourable declaration before many witnesses. Before that God, who giveth life to all things, and before Christ Jesus, who bare testimony in that excellent declaration before Pontius Pilate, I
14. charge thee to keep this command, without spot *and* without blame, until the appearance of our Lord Jesus Christ; which will be displayed in it's proper time by the holy one, and only potentate, the king of kings
16. and lord of lords; who alone hath immortality, dwelling in light unapproachable; whom no man hath seen or can see: to whom *be* honour and power everlasting! Amen.
17. Charge the rich not to be high minded with the *things of* the present life, nor to trust on uncertain riches, but on the living God, who giveth us richly all things to enjoy:
18. to do good, to be rich in honourable actions, to be generous in distributing, rea-

19. dy to communicate ; laying up in store for themselves a good provifion againft the time to come, fo as to lay hold on eternal life.
20. O ! Timothy, keep *thy* charge ; and turn thyfelf away from thofe profane babblings, and oppofitions of fcience falſely fo called ;
21. ſome profeffors of which have ſwerved from the faith. The favour of *Chriſt* be with thee ! Amen.
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THE

SECOND EPISTLE

TO

TIMOTHY.

Chap. i. **P**AUL, an apostle of Jesus Christ by a divine

v. 1. appointment, according to a promise of life

2. in Christ Jesus: to Timothy, my beloved son,
favour, mercy, and peace, from God *our*
father and Christ Jesus our Lord!

3. I am thankful to that God, whom I serve
with religious homage from my forefathers
with a pure conscience, inasmuch as I have
an unceasing remembrance of thee in my

4. prayers night and day, longing to see thee,
when I call to mind thy tears; that I may
be filled with joy: *and* recollecting in

5. myself thine unfeigned faith, which dwelt

first in thy grandmother Lois and thy mother Eunice, and *dwelleth*, I am persuaded,
6. in thee also. For which cause I put thee in mind to kindle up within thee that gift of God, which thou hast through the putting on of my hands. For God hath not given us a spirit of indolence, but of power
7. and love and a sound mind. Be not thou, therefore, ashamed of this testimony unto our Lord, nor of me his prisoner; but suffer affliction with the gospel under *the* power of God, who hath called us unto salvation
8. with a holy calling; not according to our works, but according to the kindness shewn unto us in *his* own purpose in Christ Jesus
9. before the ages, but now made manifest by the appearance of our saviour Jesus Christ, who hath destroyed death, and spread abroad the light of everlasting life by the
10. gospel; in which I was appointed a preacher and an apostle, and a teacher of *the* Gentiles. For which cause also I am suffering these bonds: but I have no misgivings; for I know whom I trust, and I am persuaded that he is able to keep what I have committed to him against that day.

13. Hold forth, with faith and love in Christ
- Jesus, a pattern of wholesome doctrines,
14. which thou hast heard from me. Keep
- through the holy spirit, *which* dwelleth in
15. us, that honourable trust. This thou know-
- est, that all in Asia have turned themselves
- from me, of whom is Phygellus and Her-
16. mogenes. May the Lord shew mercy to
- the family of Onesiphorus! for he often
- refreshed me, and was not ashamed of this
17. chain of mine; but, when in Rome, sought
- me with greater earnestness, and found me.
18. The Lord grant, that he find mercy from
- the* Lord in that day! and his services in
- Ephesus, thou knowest very well.

- C. ii. Thou therefore, my son! strengthen thy-
- v. 1. self in the gracious *gospel* of Christ Jesus;
2. and what thou hast heard from me through
 - many witnesses, commit to faithful men,
 3. who will be able to teach others also. Do
 - thou, therefore, endure hardship, like a good
 4. soldier of Jesus Christ. *Now* no soldier en-
 - tangleth himself with the businesses of life,
 5. that he may please his general: and in the
 - games also, no man winneth a crown, un-
 6. less he contend according to the rules: *and*

- the husbandman must labour before he be
7. partaker of the fruits. Consider what I say,
 8. and the Lord give thee understanding ! On all *occasions* remember that Jesus Christ, of David's race, hath been raised from *the*
 9. dead according to my gospel ; for which I am suffering affliction even unto bonds, as an evil-doer : but the doctrine of God hath
 10. not been bound. Therefore, I endure all things for the sake of the chosen, that they also may obtain the salvation in Christ Je-
 11. sus with eternal glory. This *is* a true doctrine : if we have died with *him*, we shall
 12. also live with *him* ; if we suffer, we shall
 13. also reign with him ; if we deny *him*, he also will deny us ; if we are faithless, he will continue faithful, he cannot deny himself.
 14. Put them in mind of these things, earnestly charging them before the Lord not to quarrel about words, to no useful purpose,
 15. *but* to the perversion of the hearers. Endeavour to approve thyself before God, *as* one that needeth not to be ashamed of his actions, rightly dividing the doctrine of the
 16. truth. But shun those profane babblings ;
 17. for they will go on to further impiety, and their doctrine will eat like a mortifying

- fore : of whom is Hymenæus and Philetus,
18. who have swerved from the truth, saying
that the resurrection is past already ; and
19. overturn the faith of some. The foundation
of God, however, standeth firm, having this
seal, The Lord knoweth his own ; and, Let
every one, that nameth the name of Christ,
20. depart from iniquity. But in a large house
there are not only vessels of gold and silver,
but also of wood and earth : some for honourable,
and some for dishonourable uses.
21. If a man, therefore, thoroughly purify himself
from such things, he will be a vessel unto honour,
clean, and serviceable to the
22. master, ready for every good use. And flee
youthful lusts, and follow after righteousness,
faith, love, peace, with all, who call themselves
by the name of the Lord with a
23. pure heart. Shun also those foolish and
unlearned questions, knowing that they be-
24. get quarrels ; and a servant of the Lord
must not quarrel, but be gentle towards all,
25. ready to teach, patient of wrong, with
meekness instructing the opposers : since
God may turn their mind to an acknow-
26. ledgement of truth, and they may recover
their senses to perform his will, after being

rescued alive by the servant of the Lord out of the snare of the devil.

C. iii. Moreover know this, that in late times
v. 1, 2. difficult seasons will present themselves: for
Christians will become selfish, lovers of money, boastful, haughty, evil-speakers, disobedient to parents, unthankful, unholy, without natural affection, irreconcilable, slanderers, intemperate, fierce, enemies to goodness, betrayers, rash, infatuated, lovers of pleasure more than lovers of God; keeping to a form of godliness, but having cast aside the power thereof: from such also turn
6. thyself away. Of this kind are those, who creep into families, and make prisoners men of effeminate manners, laden with sins, led
7. away by various lusts; always learning, but never able to come to an acknowledgement
8. of truth. And as Jannes and Jambres withstood Moses, so do they also withstand the truth; men of corrupt minds, not enduring
9. the trial of the faith. But they will not go on very far; for their folly will appear plainly unto all, as that of the others also
10. did. But thou art fully acquainted with my doctrine, manner of life, purpose, faith-

- ful perseverance, long suffering, love, patience, wrongs, sufferings, that befell me at Antioch, at Iconium, in the country about Lystra; what wrongful usage I endured :
11. and out of all the Lord delivered me. Yea
12. all, who resolve to live piously in Christ
13. Jesus, will suffer persecution : and wicked men and impostors will continue to go on ill; making *others* stray, and straying themselves. But do thou hold fast what thou hast learned, and been convinced of by proof, knowing of whom thou learnedst
14. them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through
15. the faith in Christ Jesus. Every writing, inspired by God, *is* useful for doctrine, for reproof, for correction, for instruction in
16. righteousness; that the man of God may be complete, fitted for every good work.

C. iv. Now I earnestly charge thee before God
v. 1. and the Lord Jesus Christ, who is going to judge *the* living and *the* dead at his appearance in his kingdom; preach the word, be watchful over *them*; confute, reprove, exhort in season, out of season, with the ut-

3. most patience of instruction. For a time will come, when they will not endure this wholesome doctrine, but, according to their several humours, having itching ears, will
4. multiply teachers to themselves; and will turn away their ear from the truth, and go
5. aside to these fables. But be thou sober on all occasions, endure hardship, perform *the* office of a gospel-preacher, fully execute
6. thy ministry. For I am now offering my sacrifice, and the time of my departure is
7. at hand. I have contended honourably in the games; I have finished the race; I have
8. been faithful to my engagements: there is now reserved for me that crown of righteousness, with which the Lord, the impartial umpire, will reward me in that day; and not me only, but all those also, that have loved his appearance.
9. Use thy diligence to come unto me soon;
10. for Demas hath wholly left me from his love for the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to
11. Dalmatia: Luke alone is with me. Take Mark, and bring him with thee; for he is
12. useful to me as a minister. Tychicus have
13. I sent to Ephesus. The cloak, which I left

- at Troas with Carpus, bring, when thou comest; and those books, especially the
14. parchments. Alexander the coppersmith hath done me much disservice: the Lord will reward him according to his works.
15. Of him be thou also aware; for he greatly opposeth our doctrines.
16. Upon my first defence no one stood by
17. me, but all utterly forsook me: may it not be laid to their charge! but the Lord stood by me and gave me strength, that the preaching of *the gospel* might be fully executed by me, and *that* all the Gentiles might hear: and I was delivered from a
18. lion's mouth. And the Lord will deliver me from every danger, and preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever! Amen.
19. Salute Priscas and Aquila and the family
20. of Onesiphorus. Erastus stopt at Corinth,
21. and I left Trophimus at Miletum sick. Use thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus,
23. and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit! Favour *be* with you! Amen.

THE EPISTLE

TO

TITUS.

- Chap. i. PAUL, a servant of God, and an apostle of
 v. 1. Jesus Christ in *the* faith of the chosen of
 God and *the* acknowledgement of truth ac-
 2. cording to godliness, on a hope of eternal
 life, which God, who cannot lye, promised
 3. before the ages, and hath displayed this
 promise in it's season by a proclamation,
 with which I was entrusted by an appoint-
 4. ment of God our saviour: to Titus, my
 true son after *the* common faith, favour *and*
 peace from God *our* father, and *the* Lord
 Jesus Christ our saviour!
5. For this purpose I left thee in Crete, that

- thou mightest proceed to set right what was left undone, and establish elders in every
6. city, as I directed thee; if any one be blameless, a husband of one wife, with children that are believers and not charged with
 7. riot and unruliness. For this overseer *of the church*, as God's steward, must be blameless, not selfwilled, not passionate, not riotous, no striker, not greedy of dishonourable gains; but a friend to hospitality, a lover of goodness, chaste, just, holy, temperate;
 9. keeping to the true doctrine, which he hath been taught, that he may be able to encourage *some* by wholesome instruction, and
 10. confute *others* who contradict. For there are many unruly people, vain talkers and deceivers, especially they of *the* circumcision; whose mouths must be stopped, for they overturn whole families, teaching what they ought not, for the sake of dishonourable gains. One of their own teachers hath said: Cretans *are* always lyars, mischievous
 13. beasts, greedy bellies. This testimony is true; for which cause reprove them sharply,
 14. that they may be found in the faith, not giving heed to Jewish tales and commandments of men, who turn themselves from

15. the truth. To the pure all things are pure ;
but to the defiled and unbelieving, *is* no-
thing pure ; for both their mind and con-
16. science are defiled. They profess a know-
ledge of God, but deny him in their ac-
tions : *they are* odious and untractable, and
approve themselves by no one good work.

- C. ii. But do thou speak such things as become
v. 1, 2. wholesome doctrine ; that elderly men be
sober, venerable, chaste, sound in the faith,
3. in love, in patience : that elderly women
likewise behave as becometh saints, *be* no
slanderers, not slaves to excess of wine,
4. teachers of what is good : that they learn
the young women to be orderly, lovers of
their husbands, lovers of their children,
5. chaste, pure, keepers at home, good, sub-
mitting themselves to their own husbands,
that the doctrine of God be not evil spoken
6. of. Young men likewise exhort to chastity.
7. In all things shew thyself a pattern of good
works ; in *thy* doctrine, impartial, respecta-
8. ble, uncorrupt ; in *thy* discourse, wholesome
and unblameable ; that the adversary may
be ashamed, having nothing amiss to say
about you.

9. Exhort servants to submit themselves to *their* own masters in all things; to be desirous of pleasing them, not answering again, not purloining, but shewing the utmost
10. faithfulness; that they may adorn the doctrine
11. of God our saviour in all things. For the favour of God, which bringeth salvation unto all men, hath appeared to *us*;
12. teaching us to deny ungodliness and worldly lusts, and to live chastely and righteously
13. and piously in this present world; gladly entertaining the happy expectation of the glorious manifestation of the great God and
14. of our saviour Jesus Christ, who gave himself for us, to deliver us from all iniquity, and to purify for himself a peculiar people,
15. zealous of good works. So teach and exhort, and rebuke with all authority. Let no one despise thee.

C. iii. Put them in mind of submission to authorities and powers, of a ready obedience to them in every good work; to speak ill of no one; not to be quarrellsome, *but* gentle; shewing all meekness towards all men. For we also once were without understanding, headstrong, wandering from the way, slaves

- to divers lusts and pleasures, passing through life in malice and envy, hated by others,
4. and hating them. But, when the kindness and love for men of God our saviour ap-
 5. peared to *us*, not from the righteous works which we had done, but according to his own mercy, did he deliver us by a washing of another birth, with a renewal of holy
 6. breath; which *washing* was richly poured on us through Jesus Christ our saviour:
 7. that, upon our acquittal by this favour of his, we might be heirs, in expectation, of
 8. eternal life. This *is* a true doctrine; and I wish thee earnestly to enforce these things, that those, who trust in God, may study to be foremost in good works. These are the things, that are honourable and profitable
 9. to mankind. But avoid foolish questions, and genealogies, and strifes, and quarrels about the law; for they are unprofitable
 10. and vain. A fomentor of divisions reject
 11. after a first and second admonition; knowing that such an one hath gone altogether from the way, and condemneth himself for his sins.
 12. When I shall send Artemas to thee, or Tychicus, endeavour to come to me at Ni-

- copolis; for I have determined to winter
 13. there. Be attentive to set forwards Zenas
 the lawyer and Apollos on their journey,
 14. that they may want nothing. And let our
people also be diligent in good employments
 for the necessary supplies *of life*, and not be
 unfruitful.
 15. All with me salute thee. Salute them,
 who love us faithfully. The favour *of*
Christ be with you all! Amen.

THE EPISTLE

TO

PHILEMON.

- Chap. i. PAUL, a prisoner of Christ Jesus, and Timothy *our* brother, to Philemon, our dear
2. friend and fellow-labourer, and to our dear *sister* Apphia, and to Archippus our fellow-foldier, and to the church in thy house :
 3. favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ !
- 4, 5. I thank my God for the accounts, which I receive, of thy firm belief in the Lord Jesus and thy love towards all the saints ; making mention of thee always in my prayers, that thy fellowship in the faith may have it's effect in an acknowledgement of

7. every thing good in Christ Jesus. For we feel much satisfaction and comfort on account of thy love; whereby the minds of the saints are soothed in thee, *my brother!*
8. Therefore I feel much freedom in Christ to
9. enjoin thee what is fit; but I had rather entreat, because of *my love for thee; I*, that old man Paul, such as *thou remembrest me*,
10. and now also a prisoner of Jesus Christ. I entreat thee in behalf of my son, whom I begat during these bonds of mine, Onesimus;
11. lately of no value to thee, but now of great value to thee and me: whom I
12. have sent back; and do thou take him,
13. that is, mine own flesh, unto thyself. I wished *indeed* to keep him with me, that he might, in thy stead, be my minister in the
14. bonds of the gospel: but I chose to do nothing without thy consent, that thy goodness might not be from constraint, but willingly.
15. And, perhaps, he therefore went from thee for a little while, that thou mightest have
16. him for ever; no longer as a servant, but above a servant, *as* a beloved brother, very much *so* to me, and how much more to thee
17. both as a man and as a Christian? If thou, therefore, regard me as a friend, take him

18. to thee as myself: and, if he have done thee any wrong, or owe *thee aught*, put
19. that to my account. I Paul, I tell thee in my own hand-writing, I will repay *thee*: not to say, that thou owest besides even
20. thyself to me. Yea, brother! let me be gratified by this kindness in *the* Lord! re-
21. fresh my feelings in *the* Lord! In full assurance of thy compliance I *now* write unto thee, knowing that thou wilt do even more
22. than I mention. And, at the same time, make ready a lodging for me; for I expect, through your prayers, that ye will be indulged with me *again*.
23. Epaphras, my fellow-prisoner in Christ
24. Jesus, Mark, Aristarchus, Demas, Luke, my
25. fellow-labourers, salute thee. The favour of our Lord Jesus Christ *be* with your spirit! Amen.
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THE EPISTLE

TO

THE HEBREWS.

- Chap. i. **G**OD, who by fundry parts, and in divers
 v. 1. manners, spake of old unto the fathers by
 the prophets, hath spoken in these later
 2. days unto us by a son, whom he appointed
 heir of all things, through whom also he
 3. established the ages: who, being a ray of
his brightness and an image of his perfecti-
 ons, and upholding all things by the autho-
 rity of his power, after he had cleansed our
 sins by means of himself, sat down on
 4. *the* right *hand* of supreme majesty; and is
 become so much greater than those messen-
 5. gers, as he inherited a more excellent name
 than they. For unto which of those mes-

- sengers said *the scripture* at any time, *Thou art my son : this day begat I thee ?* And again : *I will be to him a father, and he*
6. *shall be to me a son.* And again, when it introduceth the first-born into *his dispensation*, it saith : *And let all the messengers of*
 7. *God pay homage to him.* And of these messengers indeed *the scripture* saith : *Who maketh his messengers, winds ; and his ministers, a flame of fire.* But of the son it
 8. *saith : God is thy throne for ever and ever : the sceptre of thy kingdom is a straight scep-*
 9. *tre.* *Thou lovedst righteousness, and hatedst iniquity ; therefore God, even thy God, anointed thee with the oil of gladness above thy*
 10. *fellows.* And : *Thou, Lord ! in the beginning didst found the earth, and the heavens*
 11. *are the work of thy hands.* *They will perish, but thou wilt endure throughout : they*
 12. *will decay altogether like a garment, and as a vesture wilt thou change them, and they will be changed ; but thou art the same, and*
 13. *thy years will not fail.* Moreover, of which of these messengers hath *the scripture* ever said : *Sit thou on my right hand, till I*
 14. *have made thine enemies thy footstool ?* Are not they all ministring spirits, sent forth to

minister on account of the future heirs of salvation?

C. ii. Therefore we ought to give the more

v. 1. earnest heed to the things, which we have heard, lest at any time we let them slip.

2. For, if the doctrines, delivered by messengers, were of such authority, that every transgression of disobedience received it's

3. reward in punishment; how shall we escape, if we neglect such a great salvation? which was first published by the Lord, and esta-

4. blished among us by the hearers of it; God at the same time bearing testimony to them, both by signs and wonders and divers miracles and distributions, according to his own

5. will, of divine power. For he did not deliver to the management of angels that future dispensation, of which we are speaking.

6. Now one hath declared expressly in a certain passage, saying: *What is any man, that thou art mindful of him? or any son of*

7. *man, that thou so confidest him! Thou madest him a little lower than angels; thou crownedst him with glory and honour, and gavest him rule over the works of thy hands: thou didst put all things under his*

8. *feet.* Now in thus putting all things under him, he left nothing unsubjected to him ; but we do not yet see, that all things are
9. thus put under him. But we see that Jesus now crowned with glory and honour, who was made a little lower than angels, that he might suffer death, and, by God's did favour,
10. taste death in behalf of every man. For it became *God*, for whom are all things, and by whom are all things, to make this captain of their salvation, the leader of many sons unto
11. glory, perfect through sufferings. For all *are of one father*, both the sanctifier and the sanctified : for which cause he is not ashamed
12. to call them brethren, saying, *I will declare thy name unto my brethren ; in the midst of*
13. *an assembly will I sing praise unto thee.* And again : *I will continue to put my trust in him.* And again : *Behold ! I and the chil-*
14. *dren, which God hath given me.* Since then these children partook in common of flesh and blood, he likewise in the same manner shared in the same ; that he might destroy through death him, who hath the power of death, that is, the devil ; and
15. might deliver from slavery them, who were all their life-time exposed to the fear of

16. death. For truly he helpeth not angels,
17. but helpeth a race of Abraham ; so that it was right for him in all things to be like unto his brethren, that he might be compassionate, and a faithful high-priest for the service of God in making the atonement for
18. the sins of the people : for by suffering trial himself, he is able to succour *them*, that are tried.

C. iii. Wherefore, holy brethren ! partakers of
v. 1. a heavenly call, consider how this apostle and high-priest of our profession, Christ Jesus, was faithful to his appointer, as Moses
2. *was* in all God's family. For he received as much greater honour than Moses, as the regulator of the family hath greater
3. honour than the family *itself*. For every family hath some regulator ; and the regulator of all things *is* God. And Moses indeed *was* faithful in all God's family, as a servant, to declare those directions, which
4. would be given him ; but Christ, as a son, over the family : whose family we are ; if we hold fast our confident and glorious hope
5. unto *the* end. Wherefore, (as the holy spirit saith, *To day, if ye will hear his voice,*

8. *harden not your hearts, as in the provocation, in the day of that trial in the wilderness : where your fathers tried me, proved*
9. *me, and saw my works forty years. Wherefore I was wearied out with this race ; and*
10. *said, Their hearts are always wandering,*
11. *and they consider not my ways : wherefore I swear in my anger, They shall not go into*
12. *my rest)* take heed, brethren ! that there never be in any of you an evil heart of un-
13. belief in turning aside from *the* living God : but encourage each other daily, whilst it is called to-day, lest any of you be hardened
14. by *the* deceitfulness of sin. For we have fellowship with Christ, if we can hold fast the principles, on which we stand, firmly to *the* end, according to that declaration,
15. *To-day, if ye will hear his voice, harden*
16. *not your hearts as in the provocation.* For who were these hearers, which provoked him, but all that came out of Egypt under
17. Moses ? And by whom was he wearied out during forty years ? Was it not those offenders, whose bodies fell in the wilderness ?
18. And against whom did he swear, that they should not go into his rest, but the disobedient ? We see then, that they were unable

- C. iv. to go in from their want of trust : and we
- v. 1. therefore, have reason to be afraid, lest any of us, by neglecting *the* promise of admission into his rest, should at last fall short
2. thereof. For we have received glad tidings, as they also *did* ; but the word, which they heard, was of no profit to *them*, not being
3. mixed with fidelity in the hearers. For we believers are to go into that rest, (spoken of in this *scripture*, *So I swear in mine anger, that they shall not go into my rest*) that rest indeed after God had finished his work at
4. the foundation of *the* world. For *the scripture* hath somewhere spoken of the seventh day on this wise : *And God rested on the seventh day from all his works*. And again in this *place* : *They shall not go into my rest*.
6. Since then it remaineth for some to go therein, and they, who first received the glad tidings, did not go in because of their un-
7. faithfulness ; he again appointeth a certain day, saying by David *to-day*, so long after, as in that declaration, *To-day, if ye will*
8. *hear his voice, harden not your hearts*. For, if Joshua had procured them this rest, *the scripture* would not have been speaking af-
9. terwards of another day. So then there re-

- maineth a sabbath-rest for the people of
10. God. For he, who goeth into his rest, resteth likewise from his works, as God from
 11. his. Let us earnestly endeavour, therefore, to go into that rest; that none of us may imitate the same pattern of disobedience.
 12. For the word of God is alive and active, and sharper than any two-edged sword, and pierceth even to a separation both of life and spirit, both of joints and marrow; and discerneth *the* thoughts and intentions of
 13. *the* heart: and no creature is hid before it, but all things *are* bare and laid open to the eyes of him, with whom we have to do.
 14. Having, therefore, a great high-priest, who hath passed through the heavens, Jesus the son of God, let us keep to our profes-
 15. sion. For we have not a high-priest unable to feel a concern for our infirmities, but one, who hath suffered trial, and in all respects
 16. like ourselves, *but* without sin. Let us, therefore, come up with confidence to the throne of favour, that we may find mercy and favour for *our* seasonable relief.

C. v. Now every high-priest taken from among
v. 1. men is appointed, in behalf of men, over

- divine services, to offer both gifts and sacrifices for sins ; who can make allowances for the heedless and mistaken, inasmuch as
3. he also is himself clad in weakness. And on this account he hath occasion to make sin-offerings for himself also, as well as the
 4. people. And, as no one taketh this honour to himself, but must be called *thereto*
 5. by God, as Aaron *was* ; in the same manner also the Christ did not confer upon himself the honour of the high-priesthood, but he, who spake concerning him, *Thou art*
 6. *my son ; this day begat I thee* : as he saith also in another *place*, *Thou art a priest for ever, after the order of Melchisedek.*
 7. *Now Christ*, in the days of his flesh, offered up both supplications and entreaties, with strong crying and tears, unto him, who was able to deliver him from death ; and
 8. was heard : yet, though he were a son, from his pious reverence did he learn obedience
 9. under his sufferings ; and by his death became author of an everlasting deliverance
 10. to them that obey him : having been called by God a high-priest after the order of
 11. Melchisedek. *Now of Christ* we have many things to say, and hard to be explained to

12. you, who are dull of hearing. For when, after so long a time, ye ought to be teachers, ye have need, on the contrary, to be taught yourselves the first elements of the oracles of God ; and require milk, and not
 13. strong food. For every one, that receiveth milk, is unacquainted with *the* doctrine of
 14. justification being but a babe : but strong food belongeth to grown-up men, who have their senses so exercised by use, as to distinguish between good and evil.

C. vi. Wherefore, let us leave the first principles of the doctrine of Christ, and go on unto perfection ; not laying afresh a foundation in repentance from dead works and
 2. trust on God, *in the* doctrine of baptisms, and of laying on of hands, and of a resurrection of *the* dead, and an everlasting judgment. And this we will do, if God permit.
 4. For *it is* impossible, that they, who have been once enlightened, and have enjoyed that heavenly gift, and partaken of *the* holy
 5. spirit, and tasted *the* good word of God and *the* miracles of the age that was to come ;
 6. should be renewed unto repentance, if they fall away, by exposing for themselves again

the son of God upon a cross to public
7. shame. For the land, which drinketh the
rain, that is often falling on it from God,
and beareth herbage useful to the tillers of
8. it, receiveth praise : but, when it bringeth
forth thorns and briers, is disapproved and
9. condemned, and at last burned up. But,
beloved ! we are persuaded of you, though
we thus speak, better things, and what be-
10. long to salvation : for God is not so unjust
as to forget that proof of your love, which
ye shewed for his name's sake in having re-
11. lieved the saints and *still* relieving *them*.
And we wish every one of you to shew the
same earnestness, according to the confidence
12. of *your* hope, unto *the* end ; that ye be not
slothful, but imitators of them, who through
faith and patience inherit the promise.
13. Now this promise was made unto Abraham
by God, who swear by himself, because he
14. could swear by no greater ; saying, *Surely*
I will greatly bless thee, and multiply thee
15. *abundantly* : and *Abraham* accordingly had
16. patience, and obtained the promise. For
men truly swear by some greater ; and the
confirmation of an oath is to them an end
17. of all strife. In which *view* God, willing

to give the utmost assurance to the heirs of the promise, interposed an oath: that by
 18. two immutable things, in which *it was* impossible for God to deceive, we might have strong encouragement, who fled to lay hold
 19. on the hope that was before *us*: which we keep fast, as an anchor of the soul, both
 20. steady and strong, and which goeth within the veil, whither Jesus hath already run before us, having become a high-priest for ever after the order of Melchisedek.

C.vii. Now this Melchisedek, a king of Salem,
 v. 1. and a priest of the most high God, met Abraham on his return from the slaughter
 2. of the kings, and blessed him: to whom also Abraham gave a tenth share of all *the spoils*: whose name *Melchisedek* meaneth *king of righteousness*; and king of Salem
 3. is *king of peace*: of whose father, mother, pedigree, birth, and death, there is no account: who, like the son of God, continueth a priest for ever. Consider now the greatness of this *man*; to whom even the patriarch Abraham gave a tenth of the
 5. spoils. They of the sons of Levi, who receive the priesthood, have a direction under

the law to tythe the people, that is, their own brethren, though sprung from the stock
 6. of Abraham : but this *man*, who deriveth not his pedigree from them, took tythes of Abraham, and blessed him, who had the

7. promises : and, beyond all contradiction,
 8. the less is blessed by the greater. And, in one case, men that die receive tythes ; but, in the other, *he receiveth them*, who is de-

9. clared *only* to be alive. And Levi also,
 10. who receiveth tythes, in some measure (for he was yet unborn, when Melchisedek met Abraham) paid tythes through Abraham.

11. Now, if the Levitical priesthood, under which the people received the law, had been perfect ; what need then for another priest to arise after the order of Melchisedek ?

12. for, if the priesthood be changed, there is
 13. of necessity a change also of *the* law. Now he, of whom these things are spoken, belonged to another tribe, out of which no
 14. one attended at the altar. , For it *was* plain of old, that our Lord was to spring out of Judah ; and with respect to this tribe Moses spake nothing about the priesthood.

15. And *this* is still more abundantly evident, if after the likeness of Melchisedek ano-

16. ther priest were to arise; not appointed by any law of a carnal commandment, but with
17. *the* authority of an endless life: for *the* scripture declareth, *Thou art a priest for ever after the order of Melchisedek.*
18. Now a former commandment is set aside,
19. being weak and unprofitable; (for the law made nothing perfect) and a better hope is introduced, by which we come nigh to
20. God. And, as *this appointment* was not
21. without an oath; (for those priests are made without an oath, but this, with an oath, by him, who said unto him, *The Lord swear, and will not repent, Thou art a priest*
22. *for ever after the order of Melchisedek*) so is Jesus a surety of a better covenant.
23. And those priests are many, because they are hindered from continuing by death;
24. but he, from continuing for ever, keepeth
25. the priesthood without succession: whence he is able also to save completely all that come unto God through him, as he ever liveth to manage their concerns for them.
26. And such a high-priest, holy, harmless, undefiled, at a distance from sinners, and raised above the heavens, was proper for
27. us; *one*, who hath no need, like those

priests, of daily sacrifices, first for his own
 28. sins, and then those of the people: (as he
 did this once for all, when he offered up
 himself) for the law appointeth priests, men
 that have infirmity; but that declaration by
 the oath after the law, a son, made perfect,
and for ever.

C. viii. Now, to sum up what hath been said,

- v. 1. such an one is our high-priest: he is sitting at the right-hand of the throne of majesty in the heavens, a minister of the *true* sanctuary, and of the true tabernacle, which
3. God fixed, and not man. For every high-priest is appointed to offer both gifts and sacrifices; whence *it was* necessary that he
4. also should offer something. Now, if *his* office were over earthly things, he would not have been a priest, since there are priests already to offer those according to
5. the law: who pay religious service after a pattern and shadow of the heavenly things, according to that divine direction to Moses, when he was going to make the tabernacle, *Take care, saith God, to make every thing by*
6. *the pattern shewn thee in the mount.* So *Christ*, is appointed to a more excellent ser-

- vice, inasmuch as he is also a mediator of a better covenant, whose law hath been established on better promises. For, if that first *covenant* had been faultless, no room then would have been sought for a second.
8. But, finding fault *with the former covenant*, God saith unto the Jews, Behold! a time is coming, saith the Lord, and I will execute *with the house of Israel and with the house*
9. *of Judah a new covenant: not according to the covenant, which I made with their fathers, at a time when I took them by the hand to lead them out of Egypt: in which covenant they did not continue, and I gave up*
10. *my care of them, saith the Lord. But this is the covenant, which I will establish with the house of Israel after those days, saith the Lord: I will give my laws into their mind, and will write them on their heart; and I will be to them a God, and they shall*
11. *be to me a people. And they shall no longer teach, every one his neighbour and every one his brother, saying, Know the Lord; for all shall know me, from the least of them to the*
12. *greatest: for I will be favourable to their iniquities, and their sins and their unrighteousnesses will I remember no more. In*
- 13.

speaking of a new covenant, he maketh the first old : but what is going to decay from old age, *must* shortly disappear.

- C. ix. Now the first tabernacle had ordinances
- v. 1. of religious service and the sacred furniture.
 2. For there was a first tabernacle provided, in which *was* the candlestick, and the table, and the shew-loaves ; this is called *holy*.
 3. And behind the second veil *was* the tabernacle called *the holiest of all* ; containing a golden censer, and the ark of the covenant covered all over with gold, in which was a golden pot that held the manna, and Aaron's rod which budded, and the tables of
 5. the covenant ; and above, bright cherubim, shadowing the mercy-seat : of *all* which this
 6. is not a place to speak particularly. These things, therefore, being thus prepared, into the first tabernacle indeed the priests, that perform the religious services, are constantly going in ; but into the second, the high-priest only, *and* but once a year, not without blood, which he offereth for himself
 8. and the errors of the people : whereby the holy spirit signified, that the way of the sanctuary was not laid open, whilst that first

9. tabernacle was yet standing; (which was a figure against the time now come) under which are offered both gifts and sacrifices, unable to make perfect, as to the con-
10. science, the performer of religious services, with meats and drinks only and divers washings and fleshly ceremonies, appointed
11. till a time of reformation. But Christ, a high-priest of those good *services* which
12. were to be, went in, at his coming, not with blood of goats and calves, but with his own blood, once for all, into the sanctuary, through that greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship; having accom-
13. plished a redemption for ever. For, if the blood of bulls and goats, and a heifer's ashes, sprinkled on the unclean, make holy
14. to the cleansing of the flesh; how much more will the blood of Christ, who offered himself with a spotless mind unto God, cleanse your conscience from dead works for the service of a living God?
15. And, for this reason, he is a mediator of a better covenant, that, by means of death to redeem the transgressions *that remained* under the first covenant, the called might re-

ceive the promise of the eternal inheritance.
16. For, where a covenant *is*, there must be necessarily introduced *the* death of that which
17. establisheth the covenant: because a covenant *is* confirmed over dead things, and is of no force at all whilst that, which establisheth the covenant, is alive. Whence even the first *covenant* was not solemnized
19. without blood. For, after every commandment of the law had been spoken by Moses to all the people, he took the blood of the calves and goats, and the book itself, with water, and scarlet wool, and hyssop; and
20. sprinkled all the people, saying: *This is the blood of that covenant, which God hath appointed for you.* And he sprinkled with the blood in the same manner the tabernacle too, and all the vessels of the public service. Indeed almost all things are cleansed with blood, and without blood-shedding is
23. no discharge, under the law. It was enjoined, therefore, that the patterns of the heavenly things should be thus made pure; but the heavenly things themselves with
24. better sacrifices than these. For Christ is not gone into a sanctuary made with hands, a pattern *only* of the true, but into heaven

itself, to present himself now before the face
25. of God in our behalf. Nor was he to offer
himself often, as the high-priest goeth into
the sanctuary yearly with others' blood;
26. (for then must he have died often since *the*
foundation of *the* world) but now, at *the*
conclusion of the ages, hath he appeared
once for all to remove sin by the sacrifice
27. of himself. And, as it remaineth for men
28. once to die, and after this a judgement; so
Christ, having been once offered up to bear
away *the* sins of all, will appear a second
time, without any sin-offering, to them that
are waiting for him, unto salvation.

C. x. For the law, having but a shadow of the
v. 1. good things to come, and not the image of
the things itself, is by no means able with
those sacrifices, which are the same offer-
ings, every year, to make those, that pre-
2. sented themselves, perfect for ever. For
then these offerings would have ceased;
because the worshippers, after one purifi-
cation, would have no more conscience of
3. sins: whereas these *offerings* are a yearly
4. acknowledgement of sins: for it is impossi-
ble that blood of bulls and goats should take

5. away sins. Wherefore, when he cometh into the world, he saith: *Sacrifice and offering thou dost not choose; but a body hast*
6. *thou prepared for me: in burnt-offerings and services for sin thou hast no pleasure.*
7. *Then said I, Lo! I come (in the volume of the book it is written of me) to do thy*
8. *will, O! God.* After saying first, *Sacrifice and offering and burnt-offerings and services for sin thou dost not choose, nor hast pleasure in them*, which are offered according to the law; he saith next, *Lo! I come to do thy will, O! God*: thus refuting one
10. *point*, to establish the other. By which will we are made holy, through the offering of the body of Jesus Christ once for all.
11. Besides, every priest continueth serving daily, and offering the same sacrifices often, which are in no wise able to take away sins:
12. but Christ, after offering for ever one sacrifice for sins, sat down at the right-hand of
13. God; waiting henceforth till his enemies
14. be made his footstool: for one offering hath made the sanctified *thereby* perfect for
15. ever. And the holy spirit also beareth testimony to us: for, after he had said before,
16. *This is the covenant, which I will make with*

- them after these days, saith the Lord: I will set my laws upon their heart, and on their*
17. *minds will I write them: he saith also, Their sins and their iniquities will I remember no*
18. *more.* Now where this discharge is, there is no more any offering for sin.
19. Having therefore, brethren! full liberty to go into the sanctuary, through the blood
20. of Jesus, by a new and living way, which he hath consecrated for us, through the
21. veil, that is, his flesh; and *having* a high-
22. priest over the family of God; let us go up with a true heart, in assured confidence, having *our* hearts sprinkled from an evil conscience and *our* body washen with clear
23. water. Let us keep to the confession of *our* hope without wavering; (for he, that
24. hath promised, is faithful) and consider each other to excite *in ourselves* love and
25. good works: not forsaking our association in *the gospel*, as the manner of some is; but encouraging each other, and so much the more as ye see the day approaching.
26. For, if we sin wilfully, after receiving the knowledge of the truth, there remaineth
27. no more any sacrifice for sin, but a fearful expectation of punishment, and a raging

28. fire, that will devour the adversaries. Who-
so breaketh a law of Moses, dieth without
29. mercy, upon two or three witnesses: how
much forer punishment, think ye, will he
receive, who treadeth under foot the son of
God, and regardeth as vile that blood of
the covenant, by which he was made holy;
30. and insulteth the mercies of the gospel? For
we know who hath declared, *Vengeance is*
31. *mine: I will repay, saith the Lord.* And
again: *The Lord will judge his people.* It
is a fearful thing to fall into *the* hands of
32. *the* living God. But call to mind those
days, when ye were first enlightened: *what*
33. a great struggle of sufferings ye endured;
as well by a public exposure both to re-
proaches and distresses, as by sharing with
34. those that were so afflicted. For indeed ye
partook in the sufferings of my imprison-
ment, and received with joy the seizure of
your goods, knowing that ye have a better
35. and a lasting substance. Do not, therefore,
let go your confident expectation, which
36. will receive a great reward. But ye must
have patience in performing the will of
37. God, before ye gain the promise. For, yet
a very little while indeed, he, that is come-

38. ing, will come without delay; and who so trusteth for deliverance to faith, will preserve his life: but, if he withdraw himself,
39. my soul hath no pleasure in him. But we are not those that withdraw unto destruction, but that faithfully persevere, to *the* deliverance of *our* lives.

- C. xi. Now faith is a foundation of things
- v. 1. hoped for, a conviction of things not seen :
2. and for this our fathers were well spoken
3. of. By faith we understand, that the ages were *so* ordered by divine power, that the present state of things arose not from what
4. did *then* appear. By faith Able offered unto God a better sacrifice than Cain, through which he was declared to be righteous by a testimony of God to his offerings; and through this, though dead, he
5. yet speaketh of himself. By faith Enoch was translated, so that he saw not death; and was no more found, because God translated him: for before this translation he was
6. declared to have pleased God. Now without faith it is impossible to please *him*; for he who cometh unto God, must first believe that he is, and *that* he is a rewarder of such

7. as diligently seek him. By faith Noah, upon warning from heaven about things not seen as yet, with pious reverence prepared an ark; and by this condemned the world, and obtained the deliverance according to *his* faith. By faith Abraham obeyed the call to depart for that place, which he was afterwards to possess; and departed, not aware whither he was going.
9. By faith he sojourned in the promised land, like a stranger *there*; dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise; and waiting for that city which hath foundations, whose contriver and builder *is* God. By faith Sarah also received power to conceive, and bare a child beyond *her* proper age; for she relied on him, who had made the promise. Wherefore also there sprang from one, and him too become dead, like the stars of heaven for multitude, and as sand by the sea-shore, which cannot be numbered. These all died believing that they should not receive the promises; but saw them at a distance, and were persuaded *of them*, and saluted *them*; and confessed themselves to be strangers and pilgrims in the land. Now they, who thus

15. speak, shew plainly that they are seeking
their native country. But, if they meant
that which they had left, they would have
found an opportunity of returning *thither* :
16. but, on the contrary, they are in quest of a
better *country*, that is, a heavenly : where-
fore God is not ashamed to call himself
their God ; for he had prepared for them a
17. city. By faith Abraham, when tried, of-
fered up Isaac ; and, though persuaded of
the promises, sacrificed that only son, of
18. whom it had been declared, *Thy posterity*
19. *will be derived from Isaac* : reasoning with
himself, that God was able even to raise
him from the dead : and indeed from a like
20. condition he received him. By faith Isaac
blessed Jacob and Esau concerning things
21. to come. By faith Jacob, when a dying,
blessed each of the sons of Joseph, and bow-
22. ed down upon the top of his staff. By faith
Joseph, at the end of life, made mention of
the departure of the children of Israel, and
23. gave directions concerning his bones. By
faith Moses, as soon as he was born, was
hid three months by his parents, (for they
saw that he was a promising child) in defi-
24. ance of the order of the king. By faith

- Moses, after he was grown up, refused to call himself a son of Pharaoh's daughter,
25. choosing to suffer hardships with the people of God, before the enjoyments of sin for a
 26. season ; and esteemed the reproach of the Messiah greater riches than the treasures of Egypt : for he was looking forward to his
 27. reward. By faith he left Egypt, in defiance of the anger of the king ; and supported himself as if he had seen his invisible *deli-*
 28. *verer*. By faith he observed the passover and the sprinkling of the blood, that the destroyer of the first-born might not touch
 29. them. By faith they past through the red sea, as on dry *land* ; which the Egyptians
 30. attempted, and were swallowed up. By faith the walls of Jericho fell down, after a
 31. procession round *them* of seven days. By faith Rahab the harlot escaped death amongst those who would not be persuaded ;
 32. having entertained the spies in peace. And why should I mention any more *examples* ? for time would fail me to relate of Gideon, and Barak, and Sampson, and Jephtha, and David, and Samuel, and the prophets ;
 33. who through faith struggled with success against kingdoms, wrought deliverance, ob-

tained promises, stopt mouths of lions,
34. quenched *the* rage of fire, escaped the
sharpness of the sword, became strong from
weakness, were mighty in battle, put to
35. flight the armies of *their* enemies, received
for women their dead *children* brought to
life again: and some were killed with clubs,
not accepting the *proffered* deliverance,
that they might obtain a better restoration
36. unto life. And some experienced mockery
and scourges, bonds also and imprisonments.
37. They were stoned, they were sawn asunder,
they were thrust through with stakes, they
were slaughtered by the sword; they went
about, in sheep-skins *and* in goat-skins, in
38. want, in straights, in distresses; wanderers in
wildernesses, and mountains, and dens, and
holes of the earth, when the *whole* world
39. was not worthy of them. Now all these,
thus celebrated for their trust *in God*, re-
40. ceived not themselves the promises; God
having long ago intended this advantage
for us, that *these promises* might not be per-
formed before our days.

C. xii. Therefore, let us also, who have so great
v. 1. a cloud of witnesses surrounding us, lay aside

- every weight and the sin, which easily entangleth us, and run with perseverance the
2. race that is laid out for us; looking forwards upon Jesus, the guide and complete pattern of this faith; who for the joy, that presented itself unto him, endured a cross, disregarding *the ignominy thereof*, and is sitting at *the right-hand* of the throne of
 3. God. And consider with yourselves what a great opposition of sinners he endured,
 4. lest ye faint with weariness of soul. Ye have not yet in your struggles resisted sin
 5. unto blood; and have ye forgotten that encouraging voice, which talketh with you as with sons, *My son, think not lightly of the chastisement of the Lord, nor faint under*
 6. *his reproof: for whom the Lord loveth, he chastiseth; and scourgeth every son, whom*
 7. *he receiveth?* Bear *your* chastisement with patience; God is dealing with you as with sons: for what son is there, whom *his* father chasteneth not? For, if ye be without chastisement, of which all *sons* have partaken, then are ye a spurious race, and not
 9. *lawful* sons. And have our natural fathers chastised us, and we paid them reverence; and shall we not much more submit our-

- elves to *our* spiritual father, and live for
10. ever? For they indeed, with a view to a short life, *and* after their own humour, used to chastise *us*: but he, for our good, that *we* might be partakers of his holiness.
11. For the present indeed no chastisement appeareth to be a *subject* of joy, but sorrow: nevertheless it yieldeth afterwards peaceful fruits of righteousness to them that have
12. been exercised thereby. Therefore, lift up the hands that hang down, and the feeble knees, and make straight paths for your
13. feet, that the lame may not be turned out
14. of the way, but rather be healed. Follow after peace with all men, and that holiness without which no one will see the Lord:
15. keeping watch, lest any one fall short of the favour of God; lest any root of bitterness as gall spring up, and thereby many be
16. defiled: lest there be any fornicator, or profane person, like Esau, who for one meal
17. gave up his birth-right. For ye know that he wished afterwards indeed to obtain the blessing, but was rejected: for he found no way of changing *his father's* mind, though he sought it earnestly with tears.
18. For ye are not come to a mountain spread

- all over and burning with fire, and to black-
19. nefs, and darkness, and tempest, and a
sounding trumpet, and a noise of words,
which the hearers entreated might not be ad-
20. dressed to them : (for they could not endure
that strict command, *If even a beast touch*
21. *the mountain, it shall be stoned* : and, so
frightful was the appearance, Moses said :
22. *I exceedingly fear and tremble*) but ye are
come to mount Sion and a city of *the* living
God, to a heavenly Jerusalem, and a gene-
23. ral assembly of innumerable angels, and to
a church of first-born *sons* enrolled in hea-
ven, and to God *the* judge of all, and to
24. spirits of just *men* made perfect, and to
Jesus a mediator of a new covenant, and to
a sprinkling of blood which speaketh bet-
25. ter things than that of Abel. Take care
that ye reject not him, who *now* speaketh
to you : for, if they escaped not, who re-
jected the earthly messenger, much less shall
we, who reject the heavenly *messenger* of
26. God : whose voice then shook the earth,
but he hath now declared, *Once more am I*
going to shake not the earth only, but the
27. *heaven also*. Now these words, *once more*,
signify the removal of those things, which

are shaken, as worn to decay, that the
 28. things not shaken may continue. Where-
 fore, let us, who have received an unshaken
 kingdom, have thankfulness, and pay reli-
 gious service unto God therein acceptably,
 29. with reverence and pious fear: for even our
 God is a consuming fire.

C.xiii. Let brotherly love continue. Forget
 v.1,2. not hospitality: for thereby some have en-
 3. tertained angels unawares. Remember the
 prisoners, as bound with them; *and* the
 distressed, as being yourselves also in a body.
 4. *Let marriage be honourable among you all,*
and the marriage bed be undefiled: for
 whoremongers and adulterers God will pu-
 5. nish. *Let your manners be without a love*
of money, and be content with your condi-
tion; for God hath said, I will never leave
 6. *thee, nor utterly forsake thee:* so that we
 may boldly say, *The Lord is my helper, and*
I will not fear what man can do unto me.
 7. Remember your guides, who spake unto
 you the word of God: whose faith imitate,
 considering the issue of their course of life.
 8. Jesus Christ *is* the same yesterday, and to-
 9. day, and for ever: be not, *therefore*, carried

- aside with a variety of strange doctrines; for it is better that the heart should be established in *the favour of the gospel*, than in *Jewish* meats, by which the followers *thereof*
10. have not been profited. We, my brethren! have an altar, of which they have no right to eat, who pay religious service in the ta-
 11. bernacle. Now the bodies of the sacrifices for sin, whose blood is brought into the sanctuary by the high-priest, are burned on
 12. the outside of the camp: and therefore Jesus, in sanctifying the people by his own blood, suffered on the outside of the city.
 13. Let us then go forth unto him on the outside of the camp, carrying his reproachful
 14. *cross*: for we have not here a continuing city, but are looking for one hereafter.
 15. Through him, therefore, let us offer up continually to God a sacrifice of praise; that is, *the fruit of lips which confess his name*.
 16. Moreover, to do good and to bestow, forget not: for with such sacrifices God is well
 17. pleased. Obey your guides, and yield to them; (for they are watching for your souls, as having an account to give) that they may preside over you with joy, and not uneasiness: since this *were* unprofitable for you.

18. Pray for us; for we trust that we have a good conscience, wishing to conduct ourselves well in all things. And I entreat you to do this the more earnestly, that I may be restored to you the sooner.
20. Now the God of peace, who brought up from the dead that shepherd of the sheep, *become* great by *the* blood of an everlasting covenant, *even* our Lord Jesus Christ;
21. make you complete in every good work, to perform his will! doing with you what is pleasing in his own sight, through Jesus Christ: to whom *be* glory for ever and ever! Amen.
22. Now I entreat you, brethren! suffer this word of exhortation: for indeed I have
23. given you but few commands. Ye know that *our* brother Timothy is set at liberty; with whom, if he come soon, I will see
24. you. Salute all your guides, and all the
25. saints. They of Italy salute you. The favour of *God be* with you all! Amen.
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THE EPISTLE

OF

JAMES.

Chap. i. JAMES, a servant of God and of *the* Lord

v. 1. Jesus Christ, unto the twelve tribes scattered abroad, *wisheth* health!

2. Account *it* all joy, my brethren! when

3. ye fall into various trials; knowing that this trial of your fidelity at last produceth

4. patience: and let patience have a full effect, that ye may be perfect and entire,

5. deficient in nothing. Now, if any of you be wanting in wisdom, let him ask of God, who giveth liberally to all without upbraid-

6. ing; and it will be given him. But let him ask in confidence, without mistrust; for the mistrustful *man* is like a troubled sea, stirred

7. by winds, and tossing itself about. Let not
8. such a man, double-minded, unsettled in all his ways, expect to receive any thing from
9. the Lord. And let the lowly brother glory
10. in his exaltation ; and the rich in his lowliness, because as the freshness of a flower
11. will he pass away : for the sun riseth with its scorching heat, and withereth the blade, and the flower falleth off, and the beauty of its appearance is gone : so also will the
12. rich *man* fade in his course. Happy *the* man, that endureth trial ! for, when he hath been proved, he will receive the crown of life, which the Lord hath promised to them
13. that love him. Let no one, when he is tried, say, I am tried by God ; for God is unacquainted with evil, and himself trieth
14. no one : but each is tried by his own lust,
15. and is drawn out by its bait. Then lust conceiveth and beareth sin ; and sin, when her full time is come, bringeth forth death.
16. Do not deceive yourselves, my beloved
17. brethren ! Every good gift, and every perfect kindness, cometh down from above, from the father of lights, with whom is no
18. parallax nor tropical shadow. By his will he brought us forth unto a true doctrine,

that we might be a first-fruits of his creatures.

19. So then, my beloved brethren! let every
man be swift to hear, slow to speak, slow to
20. anger: for man's anger accomplisheth not
21. *the* righteous *designs* of God. Wherefore,
lay aside all the superfluities of unholiness
and malice, and receive with meekness that
doctrine implanted *in you*, which is able to
22. save your souls. And be ye doers of *the*
law, and not hearers only, deceiving your-
23. selves. For, if any one be a hearer of *the*
word *of the law*, and not a doer; he is like
a man looking at his natural face in a glass:
24. for he looketh at himself, and goeth away,
and immediately forgetteth how he ap-
25. peared. But whoso looketh with attention
into the perfect law of liberty, and keepeth
to it, he, being no forgetful hearer but an
active performer *of the law*, will be happy
26. in the performance thereof. If any one
think himself to be religious, and bridle not
his tongue, but deceiveth his own heart,
27. this man's religion *is* vain. Pure and un-
defiled religion in the sight of *our* God and
father is this: To take care of *the* fatherless

and widows in their distress, *and* to keep one's-self unspotted from the world.

- C. ii. My brethren! hold not *your* glorious be-
 v. 1. lief in our Lord Jesus Christ with respect of
 2. persons. For, if a man come into your as-
 sembly with a golden ring *and* a purple
 robe, and a poor man also come in with
 3. mean apparel, and ye look with favour on
 the wearer of the purple robe, and say unto
 him, Sit thou here in an honourable place!
 but say to the poor man, Stand thou there!
 4. or, Sit here under my footstool! do ye not
 then make distinctions among yourselves,
 and form your judgements from evil rea-
 5. sonings? Hearken, my beloved brethren!
 Hath not God chosen for himself the poor
 of this world, *but* rich in faith, to be heirs
 of that kingdom which he hath promised to
 6. them that love him? Whereas ye regard
 the poor man with disdain. Do not the
 rich domineer over you, and drag you into
 7. courts of justice? Do not they speak evil
 of that honourable name by which ye are
 8. called? If indeed ye perform *the* royal law
 according to this scripture, *Thou shalt love*
 9. *thy neighbour as thyself*, ye do well: but, if

- ye have respect of persons, ye do wrong, and are convicted of transgression by this
10. law. For whosoever shall keep the whole law, and fail in one *commandment*, is guilty
 11. of every *commandment*. For the *same law* which saith, *Thou shalt not commit adultery*, saith also, *Thou shalt do no murder*: now, though thou committest no adultery, if thou commit murder, thou becomeest a
 12. transgressor of *the law*. So speak and so do, as *men* that will be judged by a law of li-
 13. berty: for the sentence *thereof* will shew no mercy to the unmerciful; but mercy will triumph over punishment.
14. What *is* the advantage, my brethren! if any one say that he hath belief, and hath not works? Is this belief able to save him?
15. Suppose a brother, or a sister, be naked, and in want of *their* daily food; should any one of you say unto them, Depart in peace!
 16. May ye be warm *with cloaths* and filled with food! but give them no necessities of
 17. life; what good *is done them*? In the same manner this belief also by itself, without
 18. works, is dead. Moreover, a man may say *unto thee*: Thou hast belief, but I have

works: thou canst not shew me thy belief without thy works, but I can shew thee my
19. belief *also* by my works. Thou believest that there is *but* one God: thou doest well: *but* even the dæmons believe and tremble.

20. But dost thou wish to be convinced, O! foolish man! that belief is dead without

21. works? Was not Abraham our father proved righteous by works, when he carried up

22. Isaac his son to the altar? Thou perceivest that *his* belief acted together with his works;

23. and that belief is made complete by works: and this scripture was fulfilled, which saith, *And Abraham believed God, and it was*

24. *counted to him for righteousness*; and he was called a friend of God. Ye see then,

25. that a man is thought righteous from works, and not from belief alone. And, in like

manner, did not Rahab the harlot also gain her deliverance from works? *for* she entertained the spies, and let them go out by

26. another way. As, therefore, the body without breath is dead, so is this belief without works dead also.

C. iii. Be not many *of you* teachers, my brethren! knowing that we shall receive a

2. greater punishment. For in many things we are all in fault. If any one faulter not in speech, he is a principal man, able to
3. bridle even the whole body. Behold! we put the bridle into the horse's mouth, that he may obey us, and we manage his whole
4. body. Behold! the vessel also, *though* so great, and driven by hard winds, is guided by a very small helm, whithersoever the
5. will of the pilot chooseth: and so the tongue is a little member, but is loud and boastful. Behold! how large a heap a little
6. spark can set on fire! And the tongue is a spark, *the* varnisher of injustice: the tongue is that member, which spotteth the whole body, and setteth on fire the wheel of life,
7. and is set on fire by hell. For every kind of wild beasts and birds, of creatures that go on land or live in water, are managed
8. and made tame by man: but no man can tame the tongue, *that* ungovernable monster! full of deadly poison. Therewith
9. bless we God, even the father; and therewith curse we men, made after God's likeness. Do blessing and cursing come out of the same mouth? These things, my brethren!
11. ought not so to be. Doth the spring

- bubble out of the same source fresh and salt
12. *water*? Can a fig-tree, my brethren! bear olives; or a vine, figs? No more than a salt spring can supply fresh water.
 13. Who *is* a man of wisdom and knowledge among you? let him shew by *his* honourable course of life the effects of *his* wisdom
 14. with meekness. But, if ye have bitter rivalry and strife in your heart, must ye boast
 15. and lye against the truth? This is not that wisdom which cometh down from above;
 16. but earthly, sensual, *and* from dæmons: for, where rivalry and strife *are*, there *is* disagreement and every wicked action. But
 17. the wisdom from above is first pure, then peaceable, gentle, tractable, full of mercy and good fruits, without partiality and without
 18. hypocrisy. And *the* peaceable fruits of righteousness are sown for the makers of peace.

C. iv. Whence *come* wars and fightings among
 v. 1. you? *Come they* not hence, from the pleasures that war in your members? Ye desire, but possess not: ye commit murder in your rivalships, but gain nothing: ye have fightings and wars, but obtain nothing *thereby* :

3. ye ask, but receive not, because ye ask with wicked *views*, to be lavish in your pleasures.
4. *Ye ungodly men!* know ye not that the friendship of the world is the enmity of God? Whosoever, therefore, wisheth to be a friend of the world, becometh an enemy
5. of God. Do ye think that the scripture speaketh *to us* in vain? Hath that spirit, which dwelleth in us, the desires of envy?
6. It *rather* produceth greater favour *from the Lord*; as *the scripture* saith, *God setteth himself against the haughty, but sheweth fa-*
7. *vour to the humble.* Submit yourselves, therefore, unto God; withstand the devil,
8. and he will flee from you: draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners! and purify *your*
9. hearts, ye double-minded! Make yourselves sorrowful, and mourn, and weep: let your laughter be turned into mourning, and
10. *your* joy to sadness. Humble yourselves
11. before the Lord, and he will lift you up. Speak not against each other, *my* brethren! he, who speaketh against *his* brother and judgeth his brother, speaketh against *the* law and judgeth *the* law: but, if thou judge *the* law, thou art not a doer of *the*

12. law, but a judge *thereof*. There is one lawgiver and judge, who is able to save and to destroy: who art thou that judgest *thy* neighbour?
13. Come now, ye that say, To-day, or to-morrow, will we go into this very city, and stay there one year, and trade, and get money;
14. when ye know not what will be to-morrow: (for what is your life? it is a vapour, which sheweth itself for a little *time*, and then vaniseth away) instead of saying, If the Lord be willing, and we live, then will we do this
15. or that. But now ye boast in your presumption: all such boasting is wicked. So then to know what is right, and to do it not, is sin.

- C. v. Come now, ye rich! weep and lament
- v. 1. for the miseries that are coming on you.
 2. Your rich stores are corrupted, and your
 3. garments are moth-eaten; your gold and silver is rusted, and the rust of them will be a witness against you, and will eat your flesh: ye have laid up treasures, *to be* as fire
 4. *unto you*, in *the* last days. Behold! the hire, which ye have withholden from the labourers, who reaped your grounds, crieth

out; and the cries of the reapers have come
5. into the ears of the Lord of hosts. Ye
have lived in luxury and licentiousness in
the land: ye have regaled your hearts as in
6. a day of sacrifice. Ye have condemned,
ye have murdered the just *man*; and he re-
sisted you not.

7. Be patient therefore, brethren! until the
coming of the Lord. Behold! the hus-
bandman waiteth patiently for the precious
fruit of the ground, till he receive *the* early

8. and latter fruit. Be ye also patient; esta-
blish your hearts; for the coming of the

9. Lord is nigh. Murmur not against each
other, brethren! lest ye be condemned:
behold! a judge is standing before the door.

10. Take, my brethren! for a pattern of hard-
ship and patience, the teachers, who spake

11. in the name of the Lord. Behold! we call
them happy, who suffer patiently. Ye have
heard of the patience of Job, and have seen
the issue of the Lord's *dealing*, that the
Lord is tenderly affectionate and full of
pity.

12. But above all things, my brethren! swear
not either by the heaven, or the earth, or
any other oath; but let your yea *be* yea,

- and *your* nay *be* nay ; lest ye fall into deceitfulness. Is any one among you in trouble ? let him pray. Is he chearful ? let him sing psalms. Is any one sick among you ? let him call the elders of the church unto him, to pray over him and to anoint him with oil in the name of the Lord : for the prayer of faith can recover the sick, and the Lord will make him well ; and, if he have committed sins, he will be forgiven.
16. Confess your sins to each other, and pray for each other, that ye may be healed. The effect of the prayer of a righteous *man*
17. is very powerful. Elias was a man of like passions with us, and he offered a prayer that it might not rain ; and it did not rain upon the land *for* three years and six
18. months. And he prayed on the other hand, and the heaven gave rain, and the earth made her fruit to spring.
19. Brethren ! if one of you have wandered from the truth, and another bring him
20. back ; know ye, whosoever bringeth back a sinner that hath wandered from his way, will save his own soul from death, and cover a multitude of sins.

THE
FIRST EPISTLE
OF
PETER.

Chap. i. PETER, an apostle of Jesus Christ, to *the*

v. 1. sojourners scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia;

2. chosen, agreeably to a determination aforetime of God *the* father, by a sanctification of *the* spirit, unto obedience, according to *the* sprinkling of *the* blood of Jesus Christ: favour and peace be multiplied unto you !

3. Blessed *be* the God and father of our Lord Jesus Christ ! who hath begotten us again in his great mercy to a hope of life by *the* resurrection of Jesus Christ from the dead,

4. unto an inheritance unperishable, and un-

- defiled, and that fadeth not away, reserved
5. in heaven for us, who are securely kept by *the* power of God, through faith, for a deliverance ready to be displayed in *the* last
 6. time : wherein ye greatly rejoice, though distressed now, if need be, for a little time
 7. by various trials ; that this proof of your faith, *which is* much more precious than of gold that perisheth though tried in a fire, may be found praise-worthy and honourable and glorious, at *the* manifestation of
 8. Jesus Christ : whom, though ye knew *him* not, ye love ; on whom, though ye see *him* not now, ye believe with transports of joy
 9. unspeakable and glorious : receiving the issue of your trust *in him, the* salvation of
 10. *your* souls. Concerning which salvation the prophets, who foretold this kindness *shewn*
 11. unto us, searched with diligent enquiry ; examining what and what kind of season the spirit of Christ, which declared of old by them the sufferings in Christ and the glories
 12. afterwards, was pointing out. To whom it was revealed, that not for themselves, but for us, they were ministring those things, which have been now declared unto you by those, who preached the gospel to you with a holy

spirit sent from heaven : *things*, which *even* angels are desirous to examine.

13. Wherefore, gird up the loins of your mind, and be sober ; placing a firm hope on the kindness, which will be shewn you at
14. *the* manifestation of Jesus Christ : like obedient children, conform not to the former
15. lusts of your ignorance, but, as he, who called you, is holy, be ye also holy in the
16. whole conduct of your lives : for it is
17. written, *Be ye holy ; for I am holy*. And, since ye call him your father, who will judge every man, without respect of persons, according to his work, pass the time of your pilgrimage in reverence ;
18. knowing that ye were not bought off from your unprofitable course of life delivered down from your fathers, by perishable
19. things, silver or gold ; but by *the* precious blood of Christ, as of a lamb without blemish and without spot : determined indeed of old, before *the* foundation of *the* world, but shewing himself in these latter times for
21. your sakes, who through him rely on God, who raised him from *the* dead and gave him glory ; so that your trust and hope are upon
22. God. *And, as ye have purified your souls,*

by obeying the truth, unto an unfeigned brotherly affection out of a pure heart ; love
 23. each other fervently : having been born again, not by a perishable birth but an unperishable, through a divine doctrine that
 24. liveth and endureth for ever. For all flesh is as the green stalk, and all *the* glory of man as *the* flower thereof: the stalk is withered, and the flower is fallen off; but the
 25. word of *the* Lord endureth for ever : and the gospel, which hath been preached to you, is that word.

C. ii. Laying aside, therefore, all malice and
 v. 1. all guile and hypocrisy and envy and slander, desire, like new-born babes, the pure
 2. milk of reason, that ye may thrive thereby unto salvation; since ye have tasted the
 3. kindness of the Lord. Come unto him *the* living stone, disallowed indeed by man, but with God a choice *and* honourable *stone* ;
 4. and build yourselves up, as living stones, *into* a spiritual house for a holy priesthood to offer up spiritual sacrifices, acceptable
 5. unto God, through Jesus Christ ; according to this portion of the scripture : *Behold ! I place in Sion a chief-corner stone, choice,*

honourable; and he, who trusteth on it, will

7. *not be disappointed.* To you, therefore,

who trust *thereon*, *this stone is honourable;*

but to those, who are not persuaded, a stone

8. to strike upon and stumble against; at which

they stumble, who believe not the word:

9. and unto this they were appointed. But

ye *are* a chosen race of kings and priests, a

holy nation, a people gained *from the*

world, that ye may proclaim his virtues,

who called you out of darkness into his

10. wonderful light: *you*, who were once no

people, but are now *the* people of God:

who had not obtained mercy, but have now

obtained mercy.

11. Beloved! I exhort you, as sojourners and

pilgrims, keep yourselves from those fleshly

12. lusts that war against the soul; having your

course of life blameless among the Gentiles,

that, wherein they speak against you as

evil-doers, they may glorify God for the

good works, which they have seen, in a

13. day of enquiry. Submit yourselves, there-

14. fore, to every appointment of man for the

Lord's sake; to the king, as supreme; to

governours, as commissioned by him for

the punishment of evil-doers and *the* praise
15. of them that do well. For thus is the will
of God, that by well-doing ye curb the ig-
16. norance of foolish men: as free, but not
using this freedom for a cloak of mischief;
17. but, as servants of God, be respectful unto all
men: love the brethren, fear God, honour
18. the king. *Ye* servants! submit yourselves
with all reverence to *your* masters, not only
to the kind and gentle, but also to the fro-
19. ward and peevish. For this is deserving of
reward, if any one under a consciousness of
God endure uneasiness, when he suffereth
20. wrongfully. For what credit is there in
enduring chastisement for faults? but, if ye
endure *it*, when ye suffer whilst ye do your
21. duty, this *will be* rewarded by God. For
unto this were ye called; inasmuch as Christ
also suffered for us, leaving prints of his foot
behind *him*, that we might follow in his
22. steps. For he did no sin, neither was guile
found in his mouth: when he was reviled,
23. he reviled not again; when he suffered, he
did not threaten; but delivered himself up
24. to the unjust judge, and carried up our sins
himself in his own body to the cross; that
we might die to sin, and live by his righte-

ousness: by whose stripe ye were healed.

25. For ye were as sheep going astray, but have now turned back to the shepherd and guardian of your souls.

C. iii. Likewise, ye wives! submit yourselves to

v. 1. your own husbands; for even some, that are not persuaded by *our* doctrines, may be won over without words by the behaviour

2. of *their* wives, whilst they consider the chastity and respectfulness of your demean-

3. our. And let not your ornaments be those outward ornaments of plaited hair with

4. gold about it, or of *costly* raiment; but the hidden man of the heart, with the unperishable *ornaments* of a meek and gentle mind, which is in the sight of God of great

5. price. For so the holy women in former times, who trusted in God, used to adorn themselves; submitting to their own hus-

6. bands, (as Sarah, whose children ye are, obeyed Abraham, calling him master) living virtuously, and alarmed by no terrors.

7. Likewise, ye husbands! live with *your wives* under a sense of the greater weakness of the female vessel; giving *them* honour

also as fellow-heirs of the gracious gift of life, that your prayers be not hindered.

8. Finally, be ye all of the same mind, have a common feeling for each other, with brotherly love, with kind affections, with friendly dispositions; not rendering evil for evil, or railing for railing, but, on the contrary, giving good words, knowing that ye were called to the possession of these good words
10. *of God; Whoſo wiſheth life and deſireth to ſee good days, let him refrain his tongue from miſchief and his lips from ſpeaking*
11. *guile: let him turn away from evil, and do good; let him ſeek peace and follow after it:*
12. *for the eyes of the Lord are upon the righteous, and his ears towards their prayer; but the face of the Lord is againſt them that do*
13. *evil.* And who will be able to do you
14. harm, if ye be zealous of goodneſs? Nay, happy will ye be in ſuffering for *your* righteouſneſs: be not afraid at their terrors, nor
15. alarmed; but ſanctify the Lord God in your hearts, and be ready with a defence to every one that asketh an account of your
16. hope; maintaining a good conſcience with gentleneſs and reſpect, that, wherein they ſpeak againſt you as evil-doers, your ſlan-

derers may be put to shame by your virtuous demeanour in Christ. For it is better that ye suffer, if this be the will of God, for doing well than for doing ill: because Christ also once suffered for sin, a righteous *man* for unrighteous *men*, that he might bring us unto God; being killed in body, but made alive by the spirit, in which indeed he went and preached to the minds of *men* in prison: who were *also* hard to be convinced in former times, *as* when the patience of God continued waiting in *the* days of Noah, whilst the ark was a-preparing, wherein so few as eight lives were saved on the water. The likeness of which, even baptism, now saveth us, (not a cleansing of the filth of the body, but an answer of a good conscience unto God) through *the* resurrection of Jesus Christ; who is at the right-hand of God, having gone into heaven, and angels and authorities and powers having submitted to him.

C. iv. Christ, therefore, having died for us in v. 1. *the* flesh, do ye accordingly furnish yourselves with this persuasion, that he, who hath died in the flesh, hath ceased from sin;

2. that ye may not continue to pass the remainder of life in the flesh after the lusts of
3. men, but after the will of God. For the time past is sufficient for you to have performed the will of the Gentiles, when ye walked in impurities, *in* lusts, in drunkennesses, *in* revellings, *in* feasting, and the
4. extravagances of image-worship. And they think it strange, that ye run not with them the same dissolute course of unruliness, and
5. speak evil of you : *but* they will give an account to him, who is ready to judge *the*
6. living and *the* dead. For this was *the effect* of the preaching of the gospel to *the* dead, that *some* will be punished as carnal men, but *others* lead a spiritual life unto God.
7. Now the end of all things is at hand : be sober, therefore, and watchful in prayer.
8. And above all things, have an earnest love for each other ; for this love will cover a
9. multitude of sins. Use hospitality among
10. yourselves without grudging. Let each employ the gift, which he hath received, for mutual benefit ; as excellent stewards of
11. the manifold kindneses of God. Doth any one instruct ? *let him instruct*, as if *speaking the oracles of God*. Doth any one re-

lieve distress? *let him consider this*, as an ability, which God hath furnished: that God in all things may be glorified, through Jesus Christ; to whom belongeth glory and power for ever and ever. Amen.

12. Beloved! be not surprised at this fiery trial, as if a strange thing had befallen you;
13. but rejoice in sharing these sufferings of Christ, that ye may rejoice also at the manifestation of his glory, with exceeding joy.
14. If ye suffer reproach for *the* name of Christ, happy *are ye*; for the glorious and powerful spirit of God resteth on you. But let
15. none of you suffer as a murderer, or a thief, or an evil-doer, or a designer upon
16. others: but if as a Christian, let him not be ashamed, but glorify God on this account. The time *is come* for punishment
17. to begin with the family of God: but, if it begin with us, what *will be* the issue with those that are not convinced by the gospel
18. of God? And, if the righteous *man* will scarcely be safe, how shall the ungodly and the sinner shew himself *before the judge*?
19. So then let every sufferer according to the

will of God commit their lives unto him in well-doing, as unto a faithful creator.

- C. v. To the elders, that *are* among you, I,
 v. 1. who am also an elder, and a witness of the sufferings of Christ, and a sharer in that glory which is going to be displayed, give
 2. this charge: Tend the flock of God, which is among you, not as shepherds by constraint, but willingly; not for dishonourable gains, but with a forward mind; not as domineering over the heritage, but making
 4. yourselves patterns for the flock: so, when the chief shepherd shall appear, ye will receive the crown of glory that fadeth not away.
 5. In like manner, *ye* younger *men*! submit yourselves to *the* elders: and all *of you* submit to each other, cloathing yourselves in humility; for God setteth himself against *the* proud, but sheweth favour to *the* humble.
 6. Humble yourselves, therefore, under the mighty hand of God, that he may exalt
 7. you in due time: casting all your anxiety
 8. upon him, for he careth for you. Be sober, be watchful: for your slanderous adversary, like a roaring lion, is going about and

9. seeking whom he may devour: whom resist by standing firm in the faith, knowing that the same sufferings are accomplished by your brethren in *the* world.
 10. Now the God of all favour, who hath called us through *these* short sufferings to his everlasting glory in Christ Jesus; make you perfect, establish, strengthen, settle you!
 11. To him *be* glory and power for ever and ever! Amen.
 12. By Silvanus, a faithful brother (as I think) I have written to you in few *words*; encouraging *you*, and declaring to you, that this is the true favour of God, on which ye
 13. stand. The church in Babylon, *your* fellow-chosen, saluteth you; and Mark my
 14. son. Salute each other with a kiss of love. Peace *be* with all you that *are* in Christ Jesus! Amen.
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THE

SECOND EPISTLE

OF

PETER.

- Chap. i. **S**IMON Peter, a fervant and an apostle of
 v. 1. Jesus Christ, unto them that share with us
 the same honourable reliance on *the* pardon
 2. of our God and faviour Jesus Christ: fa-
 vour and peace be multiplied unto you,
 with an acknowledgement of God and of
 3. our Lord Jesus Christ! For his divine
 power hath kindly given us all things that
belong unto life and godliness, through the
 acknowledgement of him, who called us by
 4. a glorious kindness: whereby these great
 and precious promises have been kindly
 given to us, that through them we may be-
 come partakers of a divine nature, after

- escaping destruction from worldly lusts.
5. And, with this very view, employing the utmost earnestness, furnish your belief with
 6. virtue, *your* virtue with knowledge, *your* knowledge with self-command, *your* self-command with patience, *your* patience with
 7. piety, *your* piety with brotherly affection, *your* brotherly affection with *universal* love.
 8. For, if these things be in you and abound, they will make you thrive and bear fruit unto the acknowledgement of our Lord
 9. Jesus Christ. But whoso is without these things, is become blind by shutting his eyes and forgetting the purification of his for-
 10. mer sins. Wherefore, brethren! use the greater earnestness to make your call and election sure unto you by good works: for
 11. by doing them ye will never fall; inasmuch as hereby ye will be furnished abundantly with an entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.
 12. Wherefore, I will not neglect to remind you always of these things, though ye know them, and are established in the present
 13. truth. For I think *it* right, as long as I am in this tabernacle, to stir up your memory;
 14. knowing that I must soon lay aside this ta-

- bernacle of mine, even as our Lord Jesus
15. Christ signified unto me. And I will endeavour earnestly, that ye be enabled also on every occasion to recollect these things
 16. for yourselves after my departure. For we did not follow cunningly devised tales, in making known to you the powerful appearance of our Lord Jesus Christ: but we had
 17. been eye-witnesses of his majesty. For he received honour and glory from God *his* father in this voice, which was uttered to him by that extraordinary brightness: *This is my beloved son; in whom I am well-*
 18. *pleased.* And we heard this very voice uttered from heaven, when we were with him
 19. in the holy mountain. And we find confirmed *hereby* the words of the prophets; to whom ye do well to attend, as to a lamp burning in a dark place, till *the* day shine through, and the morning-star rise in your
 20. hearts: considering this especially, that no prophecy of scripture giveth it's own inter-
 21. pretation; for prophecy was not uttered of old by any will of man, but the holy men of God spake by the influence of *his* holy spirit.

- C. ii. Now there were also false prophets among
v. 1. the people, as there will be likewise false
teachers among you, who will craftily bring
in destructive opinions; and by denying the
Lord, who bought them, will bring upon
2. themselves speedy ruin. And many will
wholly follow their impurities; through
whom the way of the truth will be evil-
3. spoken of. And through greediness will they
make a gain of you with feigned doctrines,
whose punishment of a long time linger-
eth not, nor doth their destruction slumber.
4. For, if God spared not angels that sinned,
but delivered them over into custody for
punishment, bound in the deep with chains
of darkness; nor spared *the* old world,
but preserved with seven others Noah
5. a preacher of deliverance, and brought
6. a flood on a world of ungodly men; and
turned *the* cities of Sodom and Gomorrah
into ashes, making them, by the punishment
of this overthrow, an example for ungodly
7. *men* hereafter; and delivered righteous Lot,
harassed so grievously by the impure man-
ners of those lawless *men*; (for that *man*,
8. of undefiled eyes and ears, whilst he
dwelt among them, was daily tormenting

- his righteous soul with *their* lawless deeds)
9. *surely* the Lord is able to deliver *the* godly from *their* trial, and to keep the unrighteous for chastisement against a day of punishment ; and especially those that serve *the* flesh with unclean desires, and despise government ; bold, self-willed, they are not
 10. afraid to speak evil of dignities : whereas angels, greater in might and power, bring not against them a railing judgement from
 11. the Lord. But these, like dumb animals, made by nature to be taken and destroyed, railing in their ignorance, will be utterly destroyed in their corruption *of manners* :
 12. receiving wages of iniquity, accounting revels by day a pleasure ; spots and blemishes, indulging themselves to excess in their
 13. feastings with you by their craftiness ; having eyes full of adulterous and unceasing sin ; enticing unstable souls ; having a heart exercised unto greediness ; cursed children ;
 14. they have entirely left the right road and have gone astray, wholly following the way of Balaam the *son* of Bosor, who loved *the*
 15. wages of iniquity : but he received a reproof of his transgression ; *for* a dumb animal, speaking with a man's voice, stooped

17. the infatuation of the prophet. These are springs without water, clouds driven by a gust of wind; for whom the blackest darkness is reserved. For they speak great swelling *words* of vanity, and entice with fleshly lusts and impurities, those, who had for a short *time only* escaped them that live in error: promising them freedom, whilst they are themselves slaves to corruption; for to that, by which he is mastered, every one is a slave. Now, if they are again entangled and overcome by those defilements of the world, which they had escaped by an acknowledgement of our Lord and saviour Jesus Christ; their last *condition* is worse than the first. For it were better for them not to have acknowledged the way of righteousness, than, after *this* acknowledgement, to turn aside from the holy commandment delivered unto them. But *this* hath befallen them according to that true proverb: The dog went back to his own vomit; and, The sow, that had washed herself, to wallow in the mire.

C. iii. I am now writing, beloved! the second v. 1. of my letters to you, in both which I endea-

- your to stir up your uncorrupted thoughts
2. to remembrance; that ye should call to mind the words formerly spoken by the holy teachers, and the commandment of our Lord and saviour *delivered by* the apostles:
 3. attending to this especially, that in *the* end of these days scoffers will come, walking
 4. after their own wills, and saying; Where is that promise of his coming? for, since the fathers fell asleep, all things continue wholly the same from *the* beginning of *the*
 5. creation. For this they purposely overlook, that, in the days of their fathers, a heaven and an earth, formed out of water and by means of water, by the appointment of
 6. God, had continued from old time; *and yet* this world, *as it then was*, perished by
 7. a flood of water. So the present heavens and earth are treasured up by the same appointment for fire, reserved against a day of trial and condemnation of these ungodly
 8. men. And let not this one thing, beloved! escape your notice, that one day *is* with *the* Lord as a thousand years, and a thousand years as one day. The Lord is not slow with his promise, as some men account *it* slowness; but is patient for your sakes,

- being desirous that none should be lost, but
10. all come over to repentance. For that day of *the* Lord will come, as a thief by night; when the heavens will pass away with a loud noise, and *the* elements will be destroyed by fire, and *the* earth and the works,
 11. *that* are therein, will be burned up. As all these things, therefore, are to be destroyed, what sort of persons ought ye to be? Ye
 12. *ought*, in a holy and pious course of life, to expect with eagerness the presence of this day of God, in which, *the* heavens will be destroyed by fire, and *the* elements will melt
 13. away with heat; but we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
 14. Wherefore, beloved! under this expectation, endeavour earnestly to be found by
 15. him, in peace, without spot or blemish: and account this patience of our Lord *to be* salvation *unto you*; as our beloved brother Paul also, according to the wisdom given
 16. him, wrote unto you: as indeed in all his letters, speaking in them upon this subject, which hath some things hard to be understood; *and* these the unlearned and unsta-

ble wrest, as also the other scriptures, to their own destruction.

17. Do ye then, beloved! *who are thus* forewarned, keep a guard upon yourselves, that ye be not led away together by the error of these lawless *men*, and fall aside from your
 18. own steadfastness: but thrive in *the* favour and knowledge of our Lord and saviour Jesus Christ. To him *be* glory both now and for ever! Amen.
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THE

FIRST EPISTLE

OF

JOHN.

Chap. i. **W**HAT was at first, what we heard,

v. 1. what we saw with our eyes, what we observed, and our hands handled con-

2. cerning the doctrine of life; (for this life shewed itself, and we saw it, and bear testimony, and declare unto you this eternal life, which was with the father, and shewed

3. itself unto us) what we saw and heard, we declare unto you, that ye also may have fellowship with us; for we have fellowship with the father and with his son Jesus

4. Christ. And these things we write unto

5. you, that your joy may be complete. And this is the declaration, which we heard from

- him, and declare unto you, that God is
6. light, and in him is no darknes at all. If we say that we have fellowship with him, and walk in darknes, we deceive ourselves,
 7. and perform not the truth : but, if we walk in the light, as he is in the light, *God and* we have fellowship with each other, and the blood of Jesus Christ his son cleanseth us
 8. from all sin. If we say that we have no sin, we are deceiving ourselves, and the
 9. truth is not in us : but, if we confesse our sins, *God*, faithful and just *to his promise*, will forgive our sins, and cleanse us from all
 10. unrighteousness. If we say that we have not sinned, we make him mistaken ; and his doctrine is not in us.

C. ii. My dear children ! I write these things

- v. 1. unto you, that ye may not sin : and, if any one should sin, we have a righteous advocate with the father, *even* Jesus Christ : and he is a propitiation for our sins ; and not for our's only, but also for the whole world.
3. And by this we are sure that we know *God*,
 4. if we keep his commandments. Who so faith, I know him, and keepeth not his commandments, is a lyer, and the truth is

5. not in him ; but whoſo keepeth his word, in him is the love of God truly made complete : by this we know that we are in him.
6. Whoſo profeſſeth to continue in him, ought alſo to walk even as he walked.
7. Brethren ! I am not writing a new commandment unto you, but an old commandment, which ye had from the firſt : this old commandment is the doctrine, which ye
8. heard. On the other hand, I am writing to you a new commandment, which is truth in him, and *is* in you ; that the darkneſs is paſſing away, and *that* the true light
9. now ſhineth. Whoſo profeſſeth to be in this light, and hateth his brother, is in the
10. darkneſs even until now. Whoſo loveth his brother, continueth in this light ; and
11. there is no ſtumbling for him. But whoſo hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he is going ; for the darkneſs hath blinded his eyes.
12. I write unto you, dear children ! becauſe your ſins are forgiven you on account of
13. his name. I write unto you, fathers ! becauſe ye have known him from the firſt. I write unto you, young men ! becauſe ye

- have overcome the wicked one. I write unto you, children! because ye have known
14. the father. I have written unto you, fathers! because ye knew him from the first. I have written unto you, young men! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
15. Love not the world, nor the things in the world. If any one love the world, the
16. love of the father is not in him. For every thing that *is* in the world, the desire of the flesh, and the desire of the eyes, and the pomp of life, is not of the father, but of
17. the world. Now the world is passing away, and the desire thereof; but the doer of the will of God will remain for ever.
18. Little children! *the* last hour is come: and, as ye heard that antichrist is coming, so there are many antichrists already; whence we know that *the* last hour is come.
19. They went out from us, but were not of us: for, had they been of us, they would have continued with us: but *this was done*, that they might shew themselves not to be
20. all of us; but ye are anointed by the holy
21. one, and know every *man*. I have not

- written unto you, because ye know not the truth, but because ye do know it, and that
22. no lyar is of the truth. Who is the lyar, but he that denieth Jesus to be the Christ? This is that antichrist, who denieth the fa-
23. ther and the son. Whosoever denieth the son, neither hath he the father: *and* whosoever acknowledgeth the son, hath the fa-
24. ther also. Let that, therefore, which ye heard at first, remain in you. If what ye heard at first, remain in you, then will ye
25. remain in the son and in the father. Now this is the promise, which he gave us, *even* everlasting life.
26. These things have I written to you with a view to them that are leading you astray.
27. But that anointing, which ye received from him, remaineth in you, and ye have no need of an instructor. As then this same anointing teacheth you concerning all *men*, and is true and not a lye; so, as it taught
28. you, remain therein. Even now, dear children! remain therein: that, when he shall appear, we may have confidence, and find no disappointment in him at his coming.
29. If ye be convinced that he is righteous, be assured that every doer of righteousness is

C.iii. born of him. Behold! what great love the
v. 1. father hath shewn us in our being called
children of God! The world knoweth not
2. us, because it hath not known him. Belov-
ed! now are we children of God, but it
hath not yet been declared what we shall
be: we know, however, that, when he
shall appear, we shall be like him, *and*
3. that we shall see him as he is. And every
one, that hath this hope in him, purifieth
4. himself even as he is pure. Every one,
that committeth sin, breaketh thereby the
5. law: for sin is the breach of the law. Now
ye know that he appeared to take away
6. sins; so that there is no sin in him. Whoso
continueth in him, sinneth not: no sinner
7. hath seen him nor known him. Dear chil-
dren! let no one lead you astray: whoso
practiseth righteousness, is righteous, even
8. as he is righteous. Whoso committeth sin,
is of the devil; for the devil sinneth from the
first: *and* for this end did the son of God
appear, that he might destroy the works of
9. the devil. No son of God committeth sin;
for he keepeth to his parentage, and cannot
10. sin, because he is a son of God. Hereby
are discovered the children of God and the

- children of the devil : whoſo doth not practice righteouſneſs, is not of God ; nor he,
11. that loveth not his brother. For this is the charge, which ye heard from the firſt, That
12. ye love one another. Not as Cain was of the evil one, and flew his own brother. And why did he ſlay him ? becauſe his own deeds were wicked, and his brother's righteous.
13. Wonder not, my brethren ! if the world
14. hate you. We know that we have paſſed over from death unto life, becauſe we love the brethren : he, that loveth not his brother,
15. is ſtill in death. Whoſo hateth his brother, is a man-ſlayer : and ye know that no man-ſlayer hath an everlaſting life abiding in him. Hereby we underſtand what
16. love is, ſince he laid down his life for us : and we ought to lay down our lives for the
17. brethren. But whoſoever hath the good things of this world, and ſeeth his brother in want, but ſhutteth up his affections from him ; how can the love of God remain in
18. him ? My dear children ! love not in word and tongue *only*, but in deed and in truth :
19. for by this we know that we are of the truth, and ſhall aſſure our hearts before

20. him. If our heart condemn us, God is greater than our heart, and knoweth every
21. *man*. Beloved ! if our heart condemn us not, we have confidence towards God :
22. and whatsoever we shall ask, we receive from him, because we keep his commandments, and do what is pleasing in his sight.
23. And this is his commandment, that we believe in the name of his son Jesus Christ, and love each other, as he commanded us.
24. And whoso keepeth his commandments, abideth in *God*, and *God* in him : and by this we know that he abideth in us, *even* by the spirit, which he hath given us.

- C. iv. Beloved ! believe not every spirit, but try
- v. 1. the spirits whether they be of God : for many false teachers are gone out into the
2. world. By this we know the spirit of God : every spirit, which alloweth that Je-
3. sus Christ came in *the* flesh, is of God : but every spirit, which alloweth not that Jesus Christ came in *the* flesh, is not of God : and this is that *spirit* of antichrist, of whose coming ye have heard ; and indeed he is al-
4. ready in the world. Ye are of God, dear children ! and have overcome them : for he,

- who is* in you, is greater than he, *who is* in the world. They are of the world; therefore they speak suitably to the world, and
6. the world listeneth to them. We are of God: whoso knoweth God, listeneth to us: whoso is not of God, listeneth not to us: hereby we know the spirit of truth from the spirit of error.
7. Beloved! let us love one another; for love is of God, and every one, that hath this love, is born of God and knoweth
- 8, 9. God: for God is love. Hereby was shewn the love of God towards us, in that God sent his only son into the world, that we
10. might live through him. In this consisted the love of God, that, though we loved not God, he loved us, and sent his son to be a
11. propitiation for our sins. Beloved! if God so loved us, we ought also to love one
12. another. Though no one hath seen God at any time, yet, if we love each other, God dwelleth in us, and his love is complete in
13. us. By this we know that we dwell in him and he in us, because he hath imparted his
14. spirit to us. And we have seen and testify, that the father sent the son to be a saviour
15. of the world. Whosoever shall confess that

- Jesus is the son of God, God dwelleth in
16. him, and he in God. And we have known
and believed the love, which God hath
towards us. God is love : and whoso con-
tinueth in love, continueth in God, and God
17. in him. Herein is the love of God com-
pleted with us, so that we may have confi-
dence in the day of judgement : for, as he
18. was, so are we in this world. There is no
fear in this love ; but perfect love casteth
out fear : for fear hath punishment, and he,
19. who feareth, is not complete in love. Let
20. us love him, for he first loved us. If any
one say, I love God, though he hate his
brother, he is a lyar : for how can he, who
loveth not his brother, whom he seeth, love
21. God, whom he doth not see ? And this
very command have we from him, that he,
who loveth God, love his brother also.

- C. v. Whosoever believeth that Jesus is the
v. 1. Christ, is born of God ; and every one, that
loveth the father, loveth his children also.
2. By this we know that we love the children
of God, when we love God, and keep his
3. commandments. For this is the love of
God, that we keep his commandments, and

4. his commandments are not heavy. Every son of God conquereth the world; and our faith is that victory which conquereth the
5. world. Who conquereth the world, but he who believeth Jesus to be the son of God?
6. This is he, who came by water and blood and breath, Jesus the Christ; not by water only, but by water and blood and breath is
8. the testimony given. For there are these three witnesses, the breath and the water and the blood; and these three are *to* that
9. one *purpose*. Now we admit the testimony of men, but the testimony of God is greater; for such is the testimony, which he hath
10. borne to his son. Whoso believeth on the son of God, keepeth this testimony in himself: whoso doth not believe God, maketh *Jesus* a deceiver, because he doth not think worthy of belief that testimony, which God
11. bare to his son. And this testimony is, that God hath given us eternal life; and this life
12. is in his son. He, that hath the son, hath this life; *but* he, that hath not the son, hath not this life.
13. These things have I written to you, that ye, who believe on the name of the son of God, may know that ye have eternal life.

14. And this is the confidence, which we have towards him, that, if we ask any thing according to his will, he heareth us : and, if we know that he heareth us in what we ask, we know that we have what we asked of him. If any one see his brother commit a sin not unto death, let him ask, and *God* will give him life ; to those, *I say*, who sin not unto death. There is a sin unto death : I do not say that he should ask for that.
17. All unrighteousness is sin ; and there is a sin unto death. We know that every child of God sinneth not ; for the child of God guardeth himself, and the wicked one doth not touch him. We know that we are of God, and *that* the whole world is in wickedness. And we know that the son of God is come, and hath given us discernment to know the true *God* ; and we are in the true *God* through his son Jesus Christ. He is that true God, and eternal life. Dear children ! keep yourselves from idols. Amen.
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THE

SECOND EPISTLE

OF

JOHN.

- Chap. i. **T**HE elder to the chosen lady and her children.
- v. 1. dren, whom I truly love, and not I only,
 2. but all likewise who know the truth, on account of that truth which dwelleth in us
 3. and will be with us for ever : favour, mercy, peace be with you, from God *the* father and from *the* Lord Jesus Christ, the son of the father, with peace and love !
 4. I rejoiced greatly upon finding some of thy children walking in truth, according to a command received by us from the father.
 5. And indeed I beseech thee, lady ! not as writing to thee a new commandment, but what we had from the first, that we love

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6. one another. And this is love, that we walk according to his commandments. This is that commandment ; which ye heard from the first, that ye might walk therein.
 7. For many deceivers are gone out into the world, who do not allow that Jesus Christ hath come in *the* flesh : this is that deceiver, and that antichrist.
 8. Look to yourselves, that ye lose not what ye have done, but receive a full reward.
 9. Every one, that forsaketh the doctrine of Christ, and continueth not *therein*, hath not God : he, who doth continue in the doctrine of Christ, hath both the father and the
 10. son. If any one come to you, and bring not this very doctrine, entertain him not,
 11. nor wish him health : for who so wisheth him health, shareth in his wicked works.
 12. I have many things to write unto you, but I chose not *to communicate them* by paper and ink ; for I hope to come unto you, and to talk, mouth to mouth ; that our joy
 13. may be complete. The children of thy chosen sister salute thee. Amen !
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THE
THIRD EPISTLE

OF

JOHN.

Chap. i. **T**HE elder unto the beloved Gaius, whom
 v. 1, 2. I truly love. Beloved! above all things I
 pray that thou mayest prosper and be in
 3. health, even as thy soul prospereth. I was
 very glad, when *some* brethren came, and
 signified thy fidelity, how thou walkest
 4. faithfully. I have no greater joy than to
 hear that my children are walking faith-
 5. fully. Beloved! thou wilt do suitably to
 the faith, whatsoever thou shalt do for
 6. the brethren and the strangers; who have
 brought an account of thy love in the
 presence of *the* church: and thou wilt do
 well in sending them on their way worthily

7. of God. For they went forth in behalf of his name, receiving nothing from the Gen-
8. tiles. We ought therefore to entertain such, that we may become fellow-labourers
9. for the truth. I wrote to the church; but Diotrephes, who affecteth to govern them,
10. doth not allow us. Wherefore, if I come, I will remind him of his practices, prating against us with evil words; and not content with these, he receiveth not the brethren himself, and hindereth those that would;
11. and driveth them out of the church. Beloved! imitate not the bad, but the good: whoso doeth good, is of God; but he, who
12. doeth evil, hath not seen God. All bear testimony to Demetrius, and even truth herself: we too bear testimony, and we know that this testimony of our's is true.
13. I have many things to write; but I do not choose to write unto thee with ink and
14. pen: for I hope to see thee immediately, and we can speak, mouth to mouth. Peace *be* unto thee! The friends salute thee. Do thou salute the friends by name.
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THE EPISTLE

OF

JUDE.

Chap. i. **J**UDE, a servant of Jesus Christ, and brother of James, to the beloved in God *the* father and *in* Jesus Christ, preserved, called :

2. Mercy, and peace, and love be multiplied unto you !

3. Beloved ! I was preparing with much earnestness to write unto you concerning the common salvation, but found *it* necessary to write unto you an exhortation to strive heartily for the faith once delivered unto the saints. For some men have silyly crept in among us, who were before written of for this condemnation ; un-

godly *men*, turning the kindness of our God into impurity ; and refusing God the only supreme ruler, and our Lord Jesus Christ.

5. Now I wish to remind you of what ye know *very well*, that God, though he at first delivered the people out of *the* land of Egypt,
6. afterwards destroyed the rebellious : and the angels, who kept not their government, but forsook their own habitation, he keepeth under darkness in everlasting chains for
7. judgement at *the* great day : as Sodom and Gomorrah, and the cities around them, which committed the same abominations, are a conspicuous example ; suffering a punishment of an everlasting fire. Like them also these dreamers defile the flesh, despise dominion, and speak evil of dignities.
9. Whereas Michael the archangel, when he was contending in dispute with the devil about the body of Moses, did not presume to bring against *him* a railing sentence, but
10. said, *The* Lord rebuke thee ! But these speak ill of what they know not ; and what they know naturally, like dumb animals,
11. in these they corrupt themselves. Alas ! for them : for they go in the way of Cain, and have greedily followed the error of Ba-

laam for gain, and are going to destruction
12. in the gainfaying of Coreh. These are
hidden rocks in your feasts of love, regaling
themselves with you without scruple;
deluding themselves; clouds without water,
carried about by winds; trees that
shed their fruit, unfruitful for two seasons,
13. dead, rooted up; raging waves of the sea,
foaming out their own shame; wandering
stars, for which the blackness of ever-
14. lasting darkness is reserved. And indeed
Enoch, *the* seventh from Adam, was their
instructor of old time, saying: Behold!
the Lord is coming with ten thousands of
15. his saints, to execute judgement against
all, and to convict clearly all the unholy
deeds of the ungodly, and all the harsh
16. speeches of profane transgressors. These
are the murmurers, repiners, walking after
their own wills, with swelling speeches in
their mouths; admiring *the* persons of men
17. for the sake of gain. But call ye to mind,
beloved! the words formerly spoken by
the apostles of our Lord Jesus Christ;
18. how they told you, that in *the* latter time
scoffers would come, walking after their
19. own ungodly wills. These are they, who

20. go aside; sensual, without *the* spirit. But do ye, beloved! build yourselves up in your most holy faith, praying with a holy
21. mind; and keep yourselves in *the* love of God, in expectation of the mercy of our
22. Lord Jesus Christ unto eternal life. And make a difference, by rebuking some, *and*
23. by having compassion on others; and others save with fear, snatching *them* out of the fire; hating even the garment spotted by the flesh.
24. Now unto him, who is able to keep you from falling, and to present you without blemish in the presence of his glory with
25. exceeding joy; unto the only wise God our saviour, *be* glory and majesty, dominion and power, both now and for ever! Amen.
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THE REVELATION

OF

JOHN.

Chap. i. A Revelation of Jesus Christ, given him

v. 1. by God to shew unto his servants the things, which will shortly come to pass;

and he sent and signified *them* by his angel

2. to his servant John, who *now* declareth this word of God and what he saw, as it was declared unto him by Jesus Christ.

3. Happy the reader and the hearers of the words of this prophecy! and *happy* they, who keep the things that are written therein! for the time is at hand.

4. John to the seven churches in Asia: favour *be* unto you and peace from him, who is, and who was, and who will be! and

- from the seven spirits, which are before his
5. throne; and from Jesus Christ, that faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To him, who loved us, and washed us from our
 6. sins with his own blood, and made us kings and priests to his God and father, *be* glory and dominion for ever and ever! Amen.
 7. Behold! he is coming in the clouds, and every eye will see him, and they who pierced him: and because of him will all the tribes of the earth lament. Even so:
 8. Amen! I am, faith the Lord, the first and the last, the beginning and the end, who is, and who was, and who will be; the almighty!
 9. I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ, was in the island called Patmos on account of the word of God and
 10. the testimony of Jesus Christ: and I was in *the* spirit on the Lord's day; and I heard behind me a loud voice as of a trumpet,
 11. saying: I am the beginning and the end, the first and the last! and: What thou seest, write in a book, and send to these churches in Asia, Ephesus and Smyrna and Pergamus

- and Thyatira and Sardis and Philadelphia
12. and Laodicea. Upon this I turned to discover the voice that had spoken to me ; and, upon looking behind, I saw seven golden
13. candlesticks, and in *the* midst of these seven candlesticks one like a man, with a garment reaching to his feet, and girded round his
14. breasts with a golden girdle : and his head and hair *were* white like white wool, like snow itself ; and his eyes like a flame of
15. fire ; and his feet were like fine brass, as if burning in a furnace ; and his voice as a
16. noise of many waters : and he had in his right-hand seven stars ; and a sharp two-edged sword *was* issuing from his mouth ; and his face *was* as the sun shining in his
17. strength. And, when I saw him, I fell at his feet like a dead *man* : but he laid his right-hand upon me, and said unto me, Be
18. not afraid : I am the first and the last ; and I was alive, but died, and now continue living for evermore : Amen ! and have the
19. keys of the grave and of death. Write what thou hast seen, and the things that are *now*, and that are going to be hereafter.
20. The hidden meaning of the seven stars, which thou seest in my right-hand, and of

these seven golden candlesticks, *is this* : the seven stars *are* the messengers of the seven churches, and the seven candlesticks, which thou seest, are the seven churches *themselves*.

- C. ii. Unto the messenger of the church at
v. 1. Ephesus write, These things saith the holder of the seven stars in his right-hand, who walketh in *the* midst of the seven golden
2. candlesticks. I know thy works and thy labour and thy patience, and that thou canst not endure *the* wicked, and hast tried them that call themselves apostles, but are
3. not; and hast found them lyars : and thou hast borne and endured patiently and laboured for my name's sake and fainted not.
4. But I blame thee for letting go thy first
5. love. Remember, therefore, whence thou art fallen, and repent, and perform thy first works : if not, I am coming quickly to remove thy candlestick from it's place, unless
6. thou repent. But thou persevereest in this, in hating the works of the Nicolaitans, which
7. I also hate. Let him, that hath an ear, listen to what the spirit is saying to the churches. The conqueror will I allow

to eat of the tree of life, which is in *the* midst of the paradise of God.

8. And to the angel of the church at Smyrna write, These things saith the first and the last, who was dead, but came to
9. life again. I know thy works and thine affliction and thy poverty (though *indeed* thou art rich) and the wicked speeches of those who call themselves Jews, and are
10. not, but *are* a synagogue of Satan. Be not afraid of what thou art about to suffer. Behold! the accuser is going to throw *some* of you in prison, that ye may be proved: and ye will have trouble ten days. Be faithful unto death, and I will
11. give thee the crown of life. Let him, that hath an ear, listen to what the spirit is saying to the churches. The conqueror shall suffer no injury from the second death.
12. And to the angel of the church at Pergamus write, These things saith the owner
13. of the sharp two-edged sword. I know thy works, and where thy dwelling is, with the throne of Satan; and thou maintainest my name and didst not deny my faith even in those days when Antipas my faithful

- witness was slain among you, where Satan
14. dwelleth. But I have somewhat to blame thee: for, as there are among thee such as hold the doctrine of Balaam, who taught Balak to throw a stumbling-block in the way of the children of Israel, to eat idol-
 15. sacrifices and commit fornication; so thou hast also those that hold the doctrine of
 16. the Nicolaitans, which I hate. Repent: if not, I am coming to thee quickly, and I will fight against them with the sword of
 17. my mouth. Let him, that hath ears, listen to what the spirit is saying to the churches. The conqueror will I allow to eat of the manna that is laid up: and I will give him a white stone, and upon the stone a new name written, which no one understandeth, but he who receiveth it.
 18. And to the angel of the church at Thyatira write, These things saith the son of God, whose eyes are like a flame of fire, and his
 19. feet like fine brags. I know thy works and thy love and thy service and thy faith and thy patience, and that thy latter works are
 20. better than the first. But I have somewhat to blame in thee; for thou sufferest that woman Jezebel, who calleth herself a

- prophets, to teach and lead my servants astray after fornication and idol-sacrifices.
21. And I have given thee time to repent of this fornication; but thou hast not repented. Behold! I am going to throw her, and those adulterers with her, on a couch, unto great tribulation, unless they
22. repent of their works. And I will put her children to death; and all the churches shall know that I am the searcher *even of the reins and the heart*: and I will give to every one of you according to your works.
23. And I say unto you and the rest of them in Thyatira, who hold not that doctrine, nor know the depths of Satan, as they call *it*; I will lay upon you no other burthen:
24. but what ye have, hold fast till I come.
25. And to the conqueror, who keepeth my works unto *the end*, will I give authority
26. over the nations; and he shall tend them with a crook of iron, as earthen vessels are broken in pieces together; as I also received from my father: and I will give
27. him the morning-star. Let him, that hath ears, listen to what the spirit is saying to the churches.
- 28.
- 29.

- C. iii. And to the angel of the church at Sardis write, These things saith the owner of the seven spirits of God and the seven stars. I know thy works, *and* that thou hast the name of being alive, but art dead.
2. Be watchful, and strengthen the remainder which is likely to die; for I have not found
 3. thy works complete before God. Remember, therefore, what thou hast received and heard, and keep *it*, and repent: for, if thou be not watchful, I will come against thee as a thief, so that thou wilt not know at what moment I shall come against thee.
 4. Thou hast, however, a few names in Sardis, who have not defiled their garments; and they shall walk with me in white *garments*,
 5. for they are worthy. The conqueror shall clothe himself in white apparel, and I will not blot his name out of the book of life, but will acknowledge his name before my
 6. father and before his angels. Let him, that hath ears, listen to what the spirit is saying to the churches.
 7. And to the angel of the church in Philadelphia write, These things saith the holy *one*, the true, the possessor of the key, *the son* of David; who openeth, and no one

- can shut; and shutteth, and no one can
8. open. I know thy works. Behold! I have presented before thee an open door, which no one can shut: for thou hast a little strength, and hast kept my word, and not
9. denied my name. Behold! I am giving thee *some* of the synagogue of Satan, who call themselves Jews, and are not, but lye: behold! I will make them come and pay homage at thy feet; and they shall know
10. that I love thee. Because thou hast kept my doctrine of patience, I will also keep thee from that hour of trial which is coming upon all the world, to try the inhabitants
11. of the earth. Behold! I am coming quickly: hold fast what thou hast, that no one
12. take thy crown. The conqueror will I make a pillar in the temple of my God, and he shall go thence no more: and I will write upon it the name of my God, and the name of the city of God, the new Jerusalem, which is coming down out of heaven from my God; and *I will write thereon* my new
13. name also. Let him, that hath ears, listen to what the spirit is saying to the churches.
14. And to the angel of the church of *the* Laodiceans write, These things saith the

- Amen, the faithful and true witness, the
15. chief of the creation of God. I know thy works, that thou art neither cold nor hot :
 16. I wish thou wert *either* cold or hot. So then, because thou art luke-warm, and neither cold nor hot, I am going to spew thee
 17. out of my mouth. Since thou sayest, I am rich, and am become wealthy, and want nothing ; and knowest not that thou art wretched and pitiable and poor and blind
 18. and naked, I advise thee to buy of me gold burned with fire that thou mayest be rich ; and white raiment, that thou mayest clothe thyself, and the shame of thy nakedness may not appear ; and anoint thine eyes with eye-salve, that thou mayest see.
 19. Those, whom I love, I prove by chastisement : be earnest, therefore, and repent.
 20. Behold ! I am standing at the door, and knock : whosoever shall hear my voice and open the door, I will come in to him, and sup with him, and he *shall* sup with
 21. me. The conqueror will I permit to sit with me on my throne ; even as I conquered, and sit with my father on his
 22. throne. Let him, that hath ears, listen to what the spirit is saying to the churches.

C. iv. After this, I looked, and behold ! a door
v. 1. open in heaven ; and the voice, which I
heard at first, like a trumpet speaking to
me, said : Come up hither ; and I will shew
thee what must come to pass after these
2. things. And immediately I was in the spi-
rit : and behold ! a throne was set in hea-
3. ven ; and he, who was sitting upon the
throne, appeared like a jasper and a sardine
stone ; and a rainbow encircled the throne,
4. with *the* appearance of an emerald. And
round about this throne *were* four and
twenty *other* thrones ; and upon these
thrones I saw four and twenty elders sit-
ting, clothed in white raiment, and having
5. on their heads crowns of gold. And from
the throne lightnings and thunders and
noises were continually coming, and seven
lamps of fire burning before the throne,
6. which are the seven spirits of God. And
before the throne was a glassy sea, like
chrystal ; and in *the* middle of the throne,
and round about the throne, *were* four liv-
ing creatures full of eyes before and be-
7. hind. And the first living creature *was* like
a lion, and the second living creature *was*
like a calf, and the third living creature

- had a face like a man, and the fourth living
8. creature *was* like a flying eagle. And each of *the* four living creatures had fix wings about him, and was full of eyes underneath: and they rest not day and night, saying, Holy, holy, holy, *is the* Lord God, the almighty! who was, and who is, and
 9. who will be! And, when the living creatures give glory and honour and thanks to him, who sitteth upon the throne, who liv-
 10. eth for ever and ever; the four and twenty elders fall down before him, who sitteth upon the throne, and worship him, who liveth for ever and ever, and throw down their crowns before the throne, saying;
 11. Thou art worthy, O! Lord, to receive the glory, and the honour, and the power! for thou hast created all things, and at thy will they are, and were created.

- C. v. And I saw at the right-*hand* of him, who
- v. 1. was sitting on the throne, a book written within, and sealed on the back with seven
 2. seals. And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open this book by loosening the seals
 3. thereof? And no one, *neither* in heaven

nor upon the earth nor beneath the earth, was able to open the book and look into it.

4. And I was weeping much, because none was found worthy to open the book and

5. look therein; when one of the elders said unto me, Do not weep: behold! the lion of the tribe of Judah, the root of David, hath prevailed, so as to open the book and

6. it's seven seals. And I looked, and behold! in *the* midst of the throne and the four living creatures and in *the* midst of the elders, was a little lamb standing, as if it had been slaughtered, with seven horns, and seven eyes, which are the seven spirits of God

7. sent forth into all the earth. And it came and took the book out of the right-*hand* of him, who was sitting upon the throne.

8. And, when it had taken the book, the four living creatures and the four and twenty elders fell down before the lamb, having each a harp, and a golden phial, full of incense, which is the prayers of the saints:

9. and they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou hast been slaughtered, and hast bought for God, with thy blood, out of every tribe and tongue and

10. people and nation : and thou hast made us kings and priests unto our God ; and we
11. shall reign upon the earth. And I looked, and heard a voice of many angels round about the throne and the living creatures and the elders ; thousands and tens of thousands in number, saying with a loud
12. voice, Worthy is the lamb, that was slaughtered, to receive the abundance of the riches, both of wisdom, and might, and
13. honour, and glory, and blessing. And I heard the whole creation of heaven and the earth and underneath the earth, and of the sea, and all that is in them, saying : To him, who sitteth on the throne, and to the lamb, *be* the blessing, and the honour, and the glory, and the power, for ever and
14. ever ! And the four living creatures said, Amen ! And the four and twenty elders fell down and worshipped him, who liveth for ever and ever.

C. vi. Then I looked, and, when the lamb
v. 1. opened one of the seals, I heard one of the four living creatures say, as with a voice of
2. thunder, Come and look. Upon which I looked, and behold ! a white horse, and

his rider had a bow, and a crown was given him, and he went forth conquering and to conquer.

3. And, when he opened the second seal, I heard the second living creature say, Come

4. and look. Then went forth another horse, of a bay colour; and his rider was empowered to take peace from the earth, that *men* might slay each other: and a great sword was given him.

5. And, when he opened the third seal, I heard the third living creature say, Come and look. Then I looked, and behold! a

6. black horse, and his rider had a balance in his hand. And I heard a voice in *the* midst of the four living creatures, saying; A measure of wheat for a penny, and three measures of barley for a penny: but hurt not thou the oil and the wine.

7. And, when he opened the fourth seal, I heard a voice from the fourth creature, say-

8. ing, Come and look. Then I looked, and behold! a pale horse, and his rider's name *was* Death; and the Grave went with him: and he was empowered to slay the fourth part of the earth with *the* sword, and with

famine, and with pestilence, and by the wild-beasts of the earth.

9. And, when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they had borne.
10. And they were crying with a loud voice, How long wilt thou delay, supreme ruler ! holy and true ! to punish and avenge our blood on the inhabitants of the earth ?
11. And to each white robes were given, and they were told to rest contented yet awhile, till the number of their fellow-servants also and their brethren, who were going to be slain like themselves, should be filled up.
12. And I looked when he opened the sixth seal, and behold ! there was a mighty shaking : and the sun became black as
13. sack-cloth, and the moon like blood ; and the stars of heaven fell to the earth, as a fig-tree droppeth her unripe figs, when
14. shaken by a strong wind : and heaven ran up like a parchment rolled together, and every hill and island were moved from their
15. places. And the kings of the earth, and the nobles, and the rich, and the captains, and the powerful, and every slave, and every

free-man, hid themselves in the dens and
 16. rocky holes of the mountains: and said
 unto the hills and rocks, Fall on us! and
 hide us from *the* face of him, who sitteth
 on the throne, and from the wrath of the
 17. lamb! for that great day of his wrath is
 come; and who is able to stand before it?

C.vii. And, after this, I saw four angels stand-
 v. 1. ing at the four corners of the earth, hold-
 ing the four winds of the earth, that no
 wind might blow on the earth, or on the
 2. sea, or on any tree. And I saw another
 angel coming up from *the* rising of the sun,
 with a seal of *the* living God; and he cried
 out with a loud voice to the four angels,
 who were empowered to hurt the earth and
 3. the sea, saying, Hurt not the earth, or the
 sea, or the trees, till we have sealed the ser-
 4. vants of our God upon their foreheads.
 And I heard the number of the sealed: one
 hundred and forty-four thousand were seal-
 ed from all the tribes of the children of
 5. Israel. Of *the* tribe of Judah *were* sealed
 twelve thousand: of *the* tribe of Reuben
were sealed twelve thousand: of *the* tribe
 6. of Gad *were* sealed twelve thousand: of

the tribe of Aser *were* sealed twelve thousand: of *the* tribe of Nephthalim *were* sealed twelve thousand: of *the* tribe of

7. Manasseh *were* sealed twelve thousand: of *the* tribe of Simeon *were* sealed twelve thousand: of *the* tribe of Levi *were* sealed twelve thousand: of *the* tribe of Issachar

8. *were* sealed twelve thousand: of *the* tribe of Zabulon *were* sealed twelve thousand: of *the* tribe of Joseph *were* sealed twelve thousand: of *the* tribe of Benjamin *were* sealed twelve thousand.

9. After this I looked, and behold! a great multitude, which no one could have numbered, out of every nation and tribe and people and tongue, standing before the throne and before the lamb, clad in white robes, and palm-branches in their hands;

10. and they cried out with a loud voice, This salvation *be ascribed* to our God, who sitteth

11. on the throne, and to the lamb! And all the angels, which surrounded the throne, and the elders, and four living creatures, fell before the throne upon their faces, and

12. worshipped God, saying, Amen! the blessing, and the glory, and the wisdom, and the thanks, and the honour, and the power,

and the might, *be* unto our God for ever
 13. and ever! Amen. And one of the elders
 said unto me: Who are they, that are clad
 14. in those white robes? and whence did they
 come? And I said unto him: Sir, thou
 knowest. And he said unto me: These are
 come out of the great affliction; and have
 washen their robes and made them white in
 15. the blood of that lamb. Therefore are they
 before the throne of God, and pay him
 religious service in his temple day and
 night; and he, who sitteth on the throne,
 16. will spread his tabernacle over them. They
 will hunger no more, and thirst no more;
 the sun will not strike upon them, nor any
 17. heat: for the lamb in *the* middle of the
 throne will tend them like sheep, and guide
 them to living springs of water: and God
 will wipe every tear from their eyes.

C.viii. And, when he opened the seventh seal,
 v. 1. there was a silence in heaven for about
 2. half an hour. Then I looked on the seven
 angels, which were standing before God;
 and seven trumpets were given to them.
 3. And another angel came and stood by the
 altar, with a golden censer; and much in-

- cense was given him to offer, for the prayers of all the saints, upon the golden altar before the throne. And the smoak of the incense for the prayers of the saints went up from *the* hand of the angel, before
4. God. Then the angel took the censer, and filled it with the fire of the altar, and threw *it* to the earth: and there were noises, and thunders, and lightnings, and a shaking.
 5. Then the seven angels with the seven trumpets made themselves ready to sound *them*.
 6. So the first angel sounded his trumpet; and hail and fire, mingled with blood, were thrown upon the earth: and the third of the trees was burned up, and every green blade consumed.
 7. And the second angel sounded his trumpet; and as it were a great mountain, burning with fire, was cast into the sea;
 8. and the third of the sea became blood; and the third of the living creatures in the sea died, and the third of the vessels was destroyed.
 9. And the third angel sounded his trumpet; and a great star fell from heaven, burning like a lamp; and *it* fell upon the third of the rivers, and on the springs of waters.

11. And the name of the star is Wormwood: and the third of the waters became wormwood; and many men died from the bitterness of the waters.

12. And the fourth angel blew his trumpet: and the third of the sun, and the third of the moon, and the third of the stars was smitten, so that the third of them was darkened, and the third of the day did not shine: and so *it was with the moon* by

13. night. Then I looked, and heard one angel, as he was flying in mid-heaven, say with a loud voice: Alas! alas! alas! for the inhabitants of the earth, because of the remaining sounds of the trumpets of the three angels, which have yet to sound.

C. ix. And the fifth angel sounded his trumpet:

v. 1. and I saw a star fallen from heaven to the earth. And the key of the pit of the bot-

2. tomless deep was given to him; and he opened the pit of the bottomless deep, and a smoke came up out of the pit like a smোক of a great furnace; and the sun was darkened and the air by this smোক from

3. the pit. And locusts came out of the smোক against the earth: and a power was

- given them like *the* power of the scorpions
4. of the earth. And they were told not to hurt the grass of the earth, nor any greens, nor any tree; but those men without the
 5. seal of God upon their foreheads. Yet were they not allowed to kill them, but to torment them five months: and their torture *was* like *the* torture of a scorpion,
 6. when it smiteth a man. And in those days mankind will seek for death, but will not find him; and will wish to die, but
 7. death will flee from them. And the shapes of the locusts were like horses prepared for battle; and upon their heads *were* crowns like gold; and their faces *were* like *the* faces
 8. of men; and they had hair like womens' hair; and their teeth were like *the teeth* of
 9. lions: and they had breast-plates like breast-plates of iron; and the noise of their wings *was* like *the* noise of chariots *with*
 10. many horses running to battle. And they have tails like scorpions, and stings in their tails; and they *are* empowered to hurt
 11. mankind five months. And they have a king over them, the angel of the bottomless deep, whose Hebrew name is Abaddon, but called in Greek Apollyon: (*that is, a*

12. *destroyer.*) The first Alafs ! is over : behold ! two more are yet to come.
13. And the sixth angel sounded his trumpet : and I heard a voice out of the horns of the golden altar, which was before God,
14. saying to the sixth angel with the trumpet, Loose the four angels which are bound at
15. the great river Euphrates. So the four angels, who were ready, were loosed for an hour and a day and a month and a year, to
16. slay the third of mankind. And the number of the armies of the horsemen *was* many hundred thousand : for I heard their num-
17. ber. And thus I beheld these horsemen in the vision, and their riders with helmets red and blue and yellow : and the heads of the horses *were as the* heads of lions ; and fire and smok and brimstone was issuing
18. from their mouths. By these three things, by the fire and by the smok and by the brimstone, which were issuing from their mouths, was the third of mankind de-
19. stroyed. For their power is in their mouths ; for their tails *are* like serpents, with heads : and with these they do the
20. mischief. And the rest of mankind, who were not killed by these chastisements, re-

repented not however of the works of their hands, to worship dæmons no longer, and images of gold and silver and brass and stone and wood, which can neither see nor
21. hear nor walk : nor repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.

C. x. And I saw another mighty angel coming
v. 1. down from heaven, clothed with a cloud ; and a rainbow *was* on his head ; and his face *was* like the sun, and his feet as pillars
2. of fire. And he had in his hand a little book open ; and he placed his right foot upon the sea, and his left upon the land.
3. And he cried out with a loud voice as a lion roareth ; and, when he cried out, the
4. seven thunders uttered their voices. And, after the seven thunders had uttered their voices, I was going to write, when I heard a voice from heaven, saying unto me, Seal what the seven thunders spake, and write
5. them not. Then the angel, which I saw standing upon the sea and upon the land, lifted up his right-hand unto the heaven,
6. and swore by him who liveth for ever and ever, who created heaven and the things

- therein, and the earth and the things therein, and the sea and the things therein, that
7. there should be no longer delay ; but in the days of the sound of the seventh angel, when he is going to blow his trumpet, the mystery of God should then be finished, according to his glad tidings to his servants
 8. the prophets. And the voice, which I heard from heaven, *was* again speaking to me, and saying: Go, take that little open book in the hand of the angel, who is standing
 9. upon the sea and upon the land. So I went to the angel, and said unto him: Give me that little book. And he saith unto me, Take and eat it up: and it will be bitter in thy belly, but sweet in thy
 10. mouth as honey. Then I took the little book out of the hand of the angel, and ate it up: and it was sweet in my mouth as honey; but, when I had swallowed it,
 11. came bitter in my belly. And he saith unto me: Thou must prophesy again before many people, and nations, and tongues, and kings.

C. xi. Then a reed, like unto a rod, was given
v. 1. me; and the angel stood and said: Arise,

- and measure the temple of God, and the
2. altar, and the worshippers therein; but make no account of the porch without the temple, and measure it not; for it is given to the Gentiles, and they will trample on
 3. the holy city two and forty months. And I will appoint my two witnesses to be teachers a thousand two hundred *and* threescore
 4. days, clad in sack-cloth. These are the two olive-trees, and the two lamps, which
 5. stand upon the earth before God. And, if any one design to hurt them, a fire issueth from their mouth, and eateth up their enemies: and whosoever shall wish to hurt
 6. them, must be killed thus. These have power to shut heaven, so that no rain shall come down in the days of their teaching; and they have power over the waters, to turn them into blood, and to smite the earth with any punishment as often as they
 7. choose. And, when they have finished their testimony, the beast, that cometh up out of the bottomless deep, will make war against them, and overcome them, and slay
 8. them. And their dead bodies *will lie* in the street of that great city, which is called, spiritually, Sodom and Egypt; where in-

9. deed our Lord was crucified. And some of the people and tribes and tongues and nations will look on their dead bodies three days and a half, and will not suffer their
10. dead bodies to be put in tombs. And the inhabitants of the earth will rejoice over them, and be exceedingly glad; and will send gifts unto each other, because these two teachers were a vexation to the inha-
11. bitants of the earth. And, after these three days and a half, *the* breath of life came upon them from God: and they stood upon their feet, and great fear fell
12. on the beholders. And they heard a loud voice from heaven, saying unto them, Come up hither. And they went up to heaven in the cloud; and their enemies
13. beheld them. And in that very moment there was a great earthquake; and the tenth of the city fell down, and seven thousand men were killed by the earthquake: and the rest were affrighted, and
14. gave glory to the God of heaven. The second Alas! is over: behold the third is coming quickly.

15. And the seventh angel sounded his trumpet; and there were loud voices in heaven, saying, The kingdoms of the world are become *the kingdoms* of our Lord and of his Christ; and he will reign for ever and
16. ever. And the four and twenty elders, that were sitting before God upon their thrones, fell on their faces, and worshipped
17. God, saying: We thank thee, O! Lord God almighty! who art, and who wast, and who wilt be! for taking thy supreme power
18. and reigning. And the nations were angry, and *the time of thy wrath* is come, and the time of judging the dead, and of giving the reward to the teachers thy servants, and to the saints, and them that reverence thy name, the small and the great; and of de-
19. stroying the destroyers of the earth. And the temple of God in heaven was opened, and the ark of the covenant in his temple was seen: and there were lightnings, and noises, and thunders, and a shaking, and a heavy storm of hail.

C.xii. And a wonderful sight appeared in heaven: 1. a woman clad with the sun, and the moon *was* underneath her feet, and a

2. crown of twelve stars upon her head: and she was with child, and crying out with
3. the tormenting pains of labour. And another wonderful sight appeared in heaven: a huge red dragon, with seven heads and ten horns; and on his heads *were*
4. seven diadems: and his tail dragged the third of the stars of heaven, and threw them upon the earth. And this dragon stood before the woman, which was going to bring forth; that, when she brought
5. forth, he might eat up her child. And she brought forth a son, who will tend all the Gentiles with a crook of iron: and her child was snatched unto God and his
6. throne. And the woman fled into the wilderness, where she hath a place prepared by God, to be supported there a thousand, two hundred, *and* threescore
7. days. And a war was in the heaven: Michael and his angels fought against
8. the dragon; and the dragon fought and his angels, but prevailed not, neither was their place found any more in heaven.
9. For that great dragon, that old serpent, called the Devil and Satan, the deceiver of the whole world, was thrown down to

the earth; and his angels were thrown
10. down with him. And I heard a loud
voice saying in heaven: Now is the salva-
tion and the power and the kingdom of
our God, and the authority of his Christ:
for the accuser of our brethren is thrown
down, the accuser of them before our
11. God day and night. But they have con-
quered him through the blood of the
lamb and through the word of their testi-
mony; neither spared they to expose their
12. life even unto death. Therefore rejoice,
all ye heavens! and ye dwellers in them!
for the inhabitants of the earth and the
sea: for the devil is gone down unto you,
full of rage, knowing that he hath but a
13. short time. And, when the dragon saw
that he was thrown into the earth, he per-
sued the woman, who had borne the male
14. *child*. And unto the woman were given
two wings of the great eagle, that she
might fly into the wilderness, to her place,
where she supporteth herself a time and
times and a half of a time, from the face
15. of the serpent. And the serpent cast out
of his mouth, after the woman, water like
a torrent, that she might be carried away

16. by the torrent. And the earth helped the woman, and the earth opened her mouth, and drank up the torrent which the dragon cast out of his mouth. And the dragon was enraged about the woman, and went back to make war against the rest of her offspring, that keep the commandments of God and maintain the testimony of Jesus.

18.C. xiii. Then was I placed on the sand of the sea, and I saw a wild beast coming up out of the sea, with seven heads and ten horns; and upon his horns *were* ten diadems, and upon his heads a name of blasphemy. And the beast, which I saw, was like a leopard, and his feet *were* as *the feet* of a bear, and his mouth as *the* mouth of a lion: and the dragon gave unto him his own power and his own throne and great authority. And I saw one of his heads slaughtered, as it were, unto death: but that deadly stroke was healed. And the whole earth attended on the beast with admiration, and worshipped the dragon that had given authority to the beast; and worshipped the beast *also*, saying, Who *is* like unto the beast? Who

5. is able to fight with him? And a mouth was given him uttering loud and wicked speeches, and power was given him to
6. make war two *and* forty months. And he opened his mouth for wicked speeches against God, to rail at his name and his tabernacle and the dwellers in heaven. And
7. he was allowed to make war against the saints and to conquer them; and authority was given him over every tribe and tongue
8. and nation. And all the inhabitants of the earth will worship him, whose names are not written from *the* foundation of *the* world, in the book of life of the lamb that
9. was slaughtered. Let him, that hath ears,
10. *now* listen. Whosoever gathereth prisoners together to enslave them, shall go into captivity himself: whosoever slayeth with a sword, shall be slain thereby himself. Thus is the patience and the faithfulness of the saints.
11. Then I saw another wild beast coming up from the earth, with two horns like a
12. lamb, and the speech of a dragon. And he executeth all the authority of the first beast in his presence, and maketh the earth and it's inhabitants to worship the first

- beast, whose deadly stroke had been healed.
13. And he performeth great wonders, so as to make even fire come down from heaven to the earth in the sight of mankind: and he seduceth the inhabitants of the earth by these miracles, which he was allowed to shew in the presence of the beast; commanding the inhabitants of the earth to make an image for the beast, that was smitten with the sword, but lived. And he was allowed to give breath to this image of the beast, that this image of the beast might give orders to execute death on those, that will not worship the image of the beast.
16. And he maketh all, the little and the great, and the rich and the poor, and free-men and slaves, receive a mark upon the right-
17. hand, or upon their foreheads; and that no one is able to buy or sell, but he that hath the mark, or the name of the beast, or the number of his name. This is wisdom. Let him, that hath understanding, reckon the number of the beast; for it is the number of a man, and his number is six hundred three score *and* six.

- C.xiv. Then I looked, and behold! the lamb
v. 1. was standing upon the mount Sion, and
with him a hundred and forty four thousand
persons, having the name of his father
2. written on their foreheads. And I heard a
noise from heaven like a noise of many
waters, and like a noise of loud thunder;
and I heard a sound of harpers playing on
3. their harps, and singing as it were a new
song before the throne and the four living
creatures and the elders; and no one was
able to learn the song, but the hundred and
forty four thousand, who were bought from
4. the earth. These are they that had not defiled
themselves with women, but were *pure as virgins*.
These accompany the lamb whithersoever he goeth:
these were bought from among men, a first-fruits
unto God 5. and the lamb: and no guile was found
in their mouth; for they are without spot before
the throne of God.
6. And I saw another angel flying in mid-heaven,
having an everlasting gospel, to preach glad tidings
to the inhabitants of the earth, and every nation
and tribe and 7. tongue and people; saying with a
loud voice, Reverence God, and give him

glory; for the hour of his judgement is come: and worship the maker of heaven and earth and sea and springs of waters.

8. And another angel followed, saying: Babylon, that great city, is fallen, is fallen; because she made all nations drink the poison-

9. ous wine of her fornication. And a third angel followed them, saying with a loud voice: If any one worship the beast and his image, and receive *his* mark on their fore-

10. head or on their hand; then shall he drink of the bitter wine of God, of the strong wine that hath been mixed in the cup of his indignation; and shall be tormented with fire and brimstone, before the holy

11. angels and before the lamb. And the smোক of their torment riseth up for ever and ever; so that the worshippers of the beast and of his image, and whosoever receiveth the mark of his name, have no rest

12. day or night. Here is *the* patience of the saints! Here *are* the observers of the commandments of God and the faith of Jesus!

13. Then I heard a voice from heaven saying unto me, Happy *are* the dead, that die in *the* Lord, henceforth! Even so, faith the

spirit; in resting from their labours: and their works go with them.

14. Then I looked, and lo! a bright cloud, and one sitting on the cloud like a man, with a crown of gold upon his head, and in his
15. hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him, who was sitting on the cloud, Put forth that sickle of thine, and reap; the time of reaping is come, for the harvest of
16. the earth is ripe. Then he, who was sitting on the cloud, put forth his sickle to the
17. earth, and the earth was reaped. Then another angel came forth from the temple
18. in heaven with a sharp sickle also. And another angel came out of the altar, having power over the fire *thereof*; and he cried out with a loud cry to him with the sharp sickle, saying, Put forth that sharp sickle of thine, and cut off the bunches of the vine of the earth; for her grapes are ripe.
19. So the angel put forth his sickle to the earth, and cut off the grapes of the vine of the earth, and cast *them* into the great
20. wine-press of the wrath of God. And the wine-press was trodden on the outside of the city; and blood came from the wine-

press up to the bridles of the horses, for a thousand *and* threescore furlongs.

C. xv. Then I saw another sign in heaven, great

v. 1. and wonderful; seven angels, having the seven last plagues, with which the wrath of

2. God was finished. And I saw as it were a sea of chrystal, mingled with fire; and those, that escaped unconquered by the beast and by his image and by his mark and by the number of his name, standing at the chrystal sea, with *the* harps of God:

3. and they sing the song of Moses, God's servant, and the song of the lamb; saying, Great and wonderful *are* thy works, O! Lord God almighty! just and true *are* thy

4. ways, O! king of the nations. Who will not fear thee, O! Lord, and glorify thy name? Thou alone *art* holy: all the nations will come and worship thee: thy righteous appointments have displayed themselves.

5. And, after this, I looked, and behold! the temple of the tabernacle of the testi-

6. mony in heaven was opened: and the seven angels, which had the seven punishments, went forth from the temple, clad in clean

white linen, and with golden girdles about
7. their breasts. And one of the four living creatures gave to the angels seven golden phials, full of the wrath of that God, who
8. liveth for ever and ever. And the temple was filled with smoak by the glory of God and by his power. And no one was able to go into the temple till the seven punishments of the seven angels were finished.

C.xvi. Then I heard a loud voice out of the
v. 1. temple, saying to the seven angels: Go, and pour out those phials of the wrath of God
2. upon the earth. So the first went, and poured out his phial upon the earth: and a bad and sore ulcer came upon those men that had the mark of the beast, and *upon*
3. the worshippers of his image. And the second angel poured out his phial upon the sea, which became like the blood of a dead *animal*; so that every living creature
4. in the sea perished. And the third angel poured out his phial upon the rivers and upon the springs of the waters; and they
5. became blood. Then I heard the angel of the waters say: O! Lord, who art, and who wast; thou art righteous and holy in

6. these punishments. Because they shed *the* blood of saints and teachers, thou hast given them also blood to drink; for they
7. deserve *it*. And I heard another from the altar say, Even so, O! Lord God almighty! true and righteous *are* thy judgements.
8. And the fourth angel poured out his phial upon the sun; and he was empowered to
9. burn mankind with fire. So mankind were burned with a great heat; and they reviled the name of that God, who hath power over these punishments; and they repented
10. not, to give him glory. And the fifth angel poured out his phial upon the throne of the beast; whose kingdom was darkened
11. *thereby*: and they kept biting their tongues with torment, and reviled the God of heaven because of the torment of these ulcers:
12. but repented not of their works. And the sixth angel poured out his phial upon that great river, the Euphrates; and it's water was dried up, that the way of the kings from the rising of the sun might be ready.
13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false teacher, three un-
14. clean spirits like frogs: for they are spirits

- of dæmons, shewing signs, and going forth to the kings of the earth and of the whole world, to gather them together for *the* battle of that great day of God almighty. Behold! my coming is as a thief *cometh*. Happy *is* he, who watcheth and keepeth his garments, that he walk not naked, and expose his shame. And *the spirits* gathered *the kings* together at a place called in Hebrew Armageddon. And the seventh angel poured out his phial in the air; and a loud voice came out from the temple in heaven, from the throne, saying: It is done! And there were noises, and thunders, and lightnings, and a great shaking: so great *and* mighty a shaking, as that, never was since mankind were upon the earth. The great city was *split* into three parts, and the cities of the Gentiles fell down; and Babylon the great was remembered before God, to have given her the cup of the bitter wine of his indignation. And every island disappeared, and no mountains could be discovered. And a great storm of hail-stones above a hundred weight fell from heaven on mankind: but they reviled God for this punish-

ment of the hail ; because the punishment thereof is very heavy.

C. xvii. Then one of the seven angels, which had

- v. 1. the seven phials, came and spake unto me, saying, Come hither ; I will shew thee the sentence of that great harlot, who sitteth
2. upon those many waters ; with whom the kings of the earth have committed whoredom, and with the wine of whose whoredom the inhabitants of the earth have been
3. drunken. And he carried me away in *the* spirit to a wilderness : and I saw upon a scarlet-coloured wild beast, full of reviling names, with seven heads and ten horns, a
4. woman sitting ; and this woman was clad in purple and scarlet, and adorned with gold and precious stones and pearls, with a golden cup in her hand, full of *the* abominations and impurity of her whoredom :
5. and on her forehead *was her* name written ; Mystery, Babylon the great, the mother of the whoredoms and the abominations of the
6. earth. And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus ; and I wondered
7. at this sight with a great astonishment. And

the angel said unto me : Why art thou astonished ? I will tell thee this mystery of the woman and of the beast, that carrieth

8. her, with seven heads and ten horns. *The* beast, which thou seest, was, but is not ; and is about to come out of the bottomless deep, and to go into destruction : and those inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will wonder at seeing that the beast was, but is not, and
9. yet will soon come. To this let the mind *attend* that hath wisdom. The seven heads are seven mountains, on which the woman
10. sitteth ; and they are seven kings : five are fallen, one is, the other is not yet come ; and, when he doth come, must continue
11. but a little *while*. And the beast, which was, but is not, is himself both an eighth and one of the seven, and is going to destruction.
12. And the ten horns, which thou sawest, are ten kings, who have not yet received a kingdom, but will receive power, as kings, for one hour with the beast.
13. These have one purpose, and share their
14. power and authority with the beast. These will make war against the lamb, and the

lamb will conquer them, for he is Lord of lords and king of kings; and his companions *are* called and chosen and faithful.

15. And *the* angel saith unto me: The waters, which thou sawest, where the harlot sitteth, are people and multitudes and nations and

16. tongues. And the ten horns, which thou sawest, upon the beast, will hate the harlot, and make her desolate and naked, and will eat her flesh, and burn her up with fire.

17. For God inclined their hearts to execute his purpose, and to execute the same purpose, and to give their own kingdom to the beast, till the words of God be accom-

18. plished. And the woman, which thou sawest, is that great city, which hath rule over the kings of the earth.

C. xviii. And, after this, I saw an angel coming v. 1. down from heaven, with great authority;

and the earth was enlightened with his

2. brightness: and he cried mightily with a

loud voice, saying: Babylon the great is

fallen, is fallen, and become a dwelling of

dæmons, and a place where every unclean

spirit, and every unclean and hateful bird

3. is kept: because she hath given all nations

- the poisonous wine of her whoredom to drink: and the kings of the earth committed whoredom with her, and the merchants of the earth grew rich from the
4. gains of her wantonness. And I heard another voice from heaven, saying: Come ye out of her, my people! lest ye join in
 5. her sins, and receive her punishments; for her sins have accompanied her unto heaven, and God hath kept in mind her ini-
 6. quities. Render unto her as she also rendered unto you; yea, give her double, according to her works: mix her a double *portion* in that cup, which she mixed *for*
 7. *you*. According to her pomp and luxuries, give her torment and sorrow: for she saith in her heart, I sit a queen, and shall be no
 8. widow, and see no sorrow. Therefore in one day these punishments will come upon her, pestilence and sorrow and famine, and she will be burned up with fire: for the Lord God, who passeth sentence on her, is
 9. mighty. And the kings of the earth, who shared in her whoredoms and luxuries, will weep over her and beat themselves in sorrow, when they see the smোক of her burn-
 10. ing; standing afar off because of the terror

- of her torment, saying: Alas! alas! for that great city Babylon, that mighty city!
11. in one hour thy punishment is come. And the merchants of the earth weep and mourn over her; for no one buyeth their
 12. merchandise any more; merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every sweet-smelling wood, and every ivory vessel, and every vessel of the most precious stone, and of
 13. brass and iron and marble, and cinnamon, and perfumes, and mixed ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and carriages, and *the* bodies and
 14. lives of men. And the fruits, the desire of thy soul, are gone from thee; and all those delicacies and that finery are gone from thee, and thou wilt find them no more.
 15. The merchants, that grew rich by her, will stand afar off because of the terror of her torment, weeping and mourning, and say-
 16. ing, Alas! alas! for this great city, which clothed herself in fine linen and purple and scarlet, and was adorned with gold and precious stones and pearls! because in one

- hour all this great wealth is laid waste.
17. And every pilot, and all the company in ships, and failors, and such as live by the
18. sea, stood at a distance; and, as they saw the smoke of her burning, were crying out,
19. What *city was* like this great city? And they cast dust upon their heads, weeping, and mourning, and crying out, Alas! alas! for this great city, from whose wealth all, that have vessels on the sea, grew rich! for in one hour she was laid
20. desolate. Rejoice over her, *O!* heavens, and ye holy apostles and teachers! for your sufferings from her hath God punished.
21. And a mighty angel took up a stone like a huge mill-stone, and threw *it* into the sea, saying: With such violence will Babylon, that great city, be thrown down; and
22. be found no more. And a sound of harpers and musicians and pipers and trumpeters shall be heard in thee no longer; and no artist of any kind shall be found in thee hereafter; and a sound of a mill shall no
23. more be heard: nor a light of a lamp again shine in thee; nor a voice of a bridegroom and a bride be heard in thee any more: for thy merchants were the nobles

of the earth, *and* with thy bewitching arts
24. seduced all the nations. And in her was
found *the* blood of teachers and faints, and
of all, that had been slain upon the earth.

C.xix. And, after this, I heard as it were a voice
v. 1. of a great multitude in heaven, saying:
Give ye praise unto Jehovah! The salva-
tion, and the glory, and the honour, and
2. the power, *be* unto *the* Lord our God! for
his judgements *are* true and righteous, be-
cause he hath punished that great harlot,
who corrupted the earth with her fornication,
and hath required vengeance at her
3. hand for the blood of his servants. And
they said a second time: Give ye praise
unto Jehovah! And her smoak goeth up
4. for ever and ever. And the four and twenty
elders and the four living creatures fell
down and worshipped God, who was sitting
on the throne, saying: Amen! Give
5. ye praise unto Jehovah! And a voice came
out of the throne, saying: Praise our God,
all ye his servants! and *ye*, who reverence
6. him, both small and great. And I heard
as it were a noise of a great multitude, and
as a noise of many waters, and as a noise of

- mighty thunders, saying : Give ye praise unto Jehovah ! for the Lord God al-
7. mighty reigneth. Let us rejoice and be exceedingly glad, and give to him the glory : for the marriage of the lamb is come,
 8. and his wife hath made herself ready : and fine linen, clean and white, is given her to clothe herself *therewith* ; for this linen is
 9. the righteous actions of the saints. And *the angel* saith unto me : Write, Happy are they that have been invited to the wedding-supper of the lamb. Then he saith unto me : These are the true words of God.
 10. And I fell down before his feet to worship him ; but he saith unto me, Take care *that thou do not this* : I am *but* thy fellow-servant and *one* of thy brethren, who keep the testimony of Jesus. Worship God : for the spirit of this prophecy is the testimony of Jesus.
 11. Then I saw heaven opened ; and lo ! a white horse, and the name of his rider *was* Faithful and True ; and he will judge and
 12. make war with justice. And his eyes *were* like a flame of fire, and on his head *were* many diadems : and he had a name written
 13. which no one knoweth but himself ; and

- he was clothed with a garment dipped in blood; and his name is, The word of God.
14. And the armies of heaven, clothed in fine linen, white and clean, were following him
15. on white horses. And out of his mouth issueth a sharp two-edged sword, that he may smite therewith the nations: for he himself will tend them with a crook of iron; and he himself treadeth the press of the bitter wine of the indignation of God
16. almighty. And he hath upon his raiment, and upon his thigh, this name written, King of kings, and Lord of lords.
17. And I saw an angel standing in the sun; and he cried out with a loud voice to all the birds, that fly in mid-heaven: Come hither, and gather yourselves together unto
18. the supper of the great God; that ye may eat *the* flesh of kings, and *the* flesh of captains, and *the* flesh of horses and of their riders, and *the* flesh of all free-men and
19. slaves, both small and great. And I saw the beast and the kings of the earth and their armies gathered together to make war against the rider of that horse and his
20. army. And the beast was seized, and with him the false teacher, who shewed before him

those wonders by which he seduced them that had received the mark of the beast, and the worshippers of his image: *and* both were cast alive into the lake of fire burning
21. with brimstone. And the rest were slain by the rider of the horse with the sword, which issued from his mouth: and all those birds filled themselves with their flesh.

C. xx. Then I saw an angel coming down from
v. 1. heaven, with the key of the bottomless
2. deep and a great chain in his hand: and he laid hold on the dragon, that old serpent, the devil and Satan; and bound him
3. a thousand years, and cast him into the bottomless deep, and shut him up, and set a seal over him, that he might lead the nations astray no more, till the thousand years were ended: and after that he must be
4. loosed for a short time. And I saw thrones, to the sitters on which judgement was given; and *I saw* the souls of them, who had been slain for the testimony of Jesus and for the word of God, and who worshipped not the beast nor his image, and received not the mark upon their foreheads and upon their hand; and they came to

- life, and reigned with Christ that thousand
5. years. But the rest of the dead came not
again to life, till that thousand years was
6. ended. This *is* the first resurrection. Happy
and holy *is* he, who hath a share in this
first resurrection! Over them the second
death hath no power; but they will be
priests of God and of Christ, and will reign
7. with him a thousand years. And, when
that thousand years is ended, Satan will be
8. loosed from his prison, and will go forth to
seduce the nations in the four corners of
the earth, Gog and Magog; to assemble
them for battle: whose number *is* as the
9. sand of the sea. And they went up to the
breadth of the earth, and surrounded the
camp of the saints, and the beloved city;
but a fire came down from God out of
10. heaven, and ate them up. And the devil,
their seducer, was thrown into the lake of
fire and brimstone, to the beast and the
false teacher; and they will be tormented
day and night for ever and ever.
11. Then I saw a large bright throne, and *one*
sitting on it, before whose face the earth and
the heaven fled away; and their place was no
12. more found. And I saw the dead, small and

great, standing before God, and books were laid open; and another book was opened, which is *the book* of life: and the dead were judged by the writing of those books
13. according to their works. And the sea gave up her dead; and death and the grave gave up their dead *also*: and each was
14. judged according to his works. And death and the grave were thrown into the lake of
15. fire. This is the second death. And whosoever was not found written in the book of life, was thrown into the lake of fire.

C.xxi. And I saw a new heaven and a new
v. 1. earth; for the first heaven and the first earth had passed away, and the sea was no
2. more. And I John saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared, like a bride
3. adorned for her husband. And I heard a loud voice from heaven, saying: Behold! *this is* the tabernacle of God with mankind; and he will dwell with them, and they will be his people, and God himself
4. will be with them *as* their own God. And God will wipe away every tear from their eyes; and death will be no more: neither

will mourning, nor crying out with pain, be hereafter ; for the first things are passed
5. away. Then he, who was sitting on the throne, said : Behold ! I am making all things new. And he saith unto me : Write ;
6. for these words are true and faithful. Then he said unto me : *It is accomplished !* I am the first and the last, *the* beginning and *the* end. To the thirsty will I give water
7. from the spring of life without price. The conqueror shall inherit all things ; and I will be his God, and he shall be my son.
8. But *the* wicked, and unfaithful, and abominable, and murderers, and whoremongers, and poisoners, and worshippers of images, and all deceitful persons, *will have* their portion in the lake of fire burning with brimstone. This is *the* second death.
9. Then one of the seven angels, which had the seven phials full of these seven last punishments, came unto me and said : Come hither ; I will shew thee the bride, the
10. lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, coming down from God out of heaven,
11. with the brightness of God ; and that,

- which gave it light, was like a stone most precious, like a jasper-stone clear as chrystal :
12. and having a great and high wall with twelve gates, and at these gates, twelve angels ; and the names of the twelve tribes of the children of Israel *were* written on *the*
 13. *gates* : on the east, three gates ; on the north, three gates ; on the south, three
 14. gates ; on the west, three gates. And the wall of the city had twelve foundations, and on them *were the* names of the twelve
 15. apostles of the lamb. And he, who was talking with me, had a golden rod to measure the city, and the gates, and the wall
 16. thereof. And the city is a square, the length of it being equal to the breadth. So he measured the city with the rod, twelve thousand furlongs : the length and the breadth and the height of it are equal.
 17. Then he measured the wall, one hundred and forty-four cubits, *after the* size of a
 18. man, that is, an angel. And the building of the wall was jasper ; and the city *was*
 19. pure gold, clear like glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper ; the second, sapphire ;

the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a hyacinth; the
21. twelfth, an amethyst. And the twelve gates were twelve pearls; each of the gates was a single pearl: and the street of the city
22. was pure gold, like transparent glass. But I saw no temple therein; for the Lord God
23. almighty is it's temple, and the lamb. And the city hath no need of the sun, nor of the moon, to shine therein: for the glory of God enlighteneth it, and the lamb is it's
24. lamp. And the nations of the saved will walk in it's light; and the kings of the earth will bring their glory and honour
25. into it. And the gates thereof shall not be shut at all by day: for no night will be
26. there. And the glory and the honour of
27. the nations will be brought into it: and no defilement and abomination and lye shall come at all therein; but they only, who have been in the book of life of the lamb.

C. xxii. Then he shewed me a pure river of living water, bright as chrystal, coming out of

2. the throne of God and of the lamb. Between the street of *the city* and the river, *which flowed* all round, *was* a tree of life, bearing twelve fruits, *and* yielding it's fruit every month: and the leaves of this tree
3. are to heal the nations. And nothing vile shall be *in the city* any more; but the throne of God and of the lamb shall be
4. there; and his servants shall pay him a religious service, and behold his face; and his name *shall be* upon their foreheads.
5. And no night shall be there; neither have they need of a lamp or *the* light of the sun, for the Lord God enlighteneth them; and they will reign for ever and ever.
6. Then he said unto me: These words *are* faithful and true; and the Lord God of the holy teachers hath sent his angel to shew his servants *the things* which must
7. shortly come to pass. Behold! I am coming quickly. Happy *is* he, who keepeth the words of the prophecy of this book!
8. And I John saw and heard these things: and, when I heard and saw *them*, I fell down to worship at the feet of the angel,
9. who was shewing me these things. But he saith unto me: Take care not *to do this*:

- for I am *but* thy fellow-servant, and *one* of thy brethren the teachers, and of those who
10. keep the words of this book. Worship God. Then he saith unto me: Seal not up the words of the prophecy of this book:
11. for the time is near. Let the unjust be unjust still; and let the filthy be filthy still; and let the righteous be righteous still; and
12. let the holy be holy still. And lo! I am coming quickly, and my reward *is* with me, to render unto each according as his
13. work shall be. I am the alpha and the omega, *the* beginning and *the* end, the first
14. and the last. Happy *are* they, who perform his commandments! that they may have the privilege of the tree of life, and
15. may go by the gates into the city. But without *are* the dogs, and the poisoners, and the whoremongers, and the murderers, and the worshippers of images, and every lover and maker of a lye.
16. I Jesus have sent this messenger of mine to declare these things unto the churches. I am the root and the offspring of David; the bright morning-star.
17. And the spirit and the bride say, Come!

and let him, that heareth *this*, say, Come!
and let the thirsty, who chooseth, come,
and receive the water of life without price.

18. And I declare at the same time to every
hearer of the words of the prophecy of this
book, If any one shall add to these things,
God will lay on him the punishments writ-

19. ten in this book. And, if any one shall
take away from the words of this book of
prophecy, God will take away his portion
from that tree of life and out of that holy
city, which are written of in this book.

20. He, who is declaring these things, saith : I
am indeed coming quickly.

Amen : Come ! Lord Jesus !

21. The favour of our Lord Jesus Christ *be*
with you all ! Amen.

18 JY 63

END OF THE SECOND VOLUME.

